

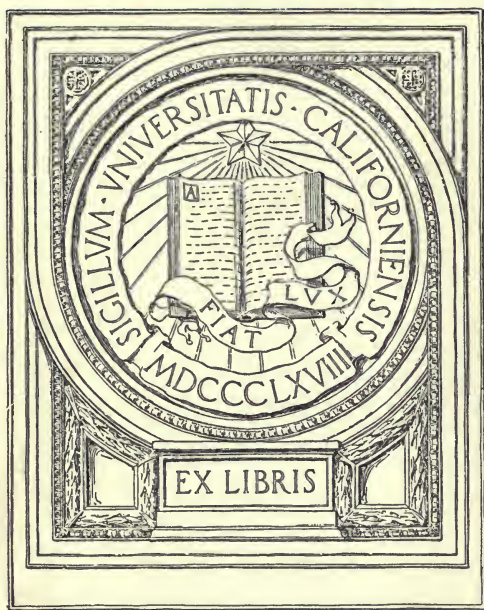
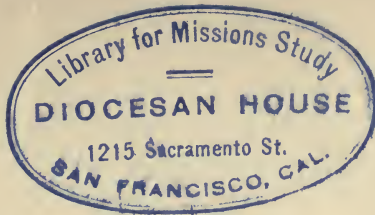
INDIAN  
and SPANISH NEIGHBOURS

*JULLA H. JOHNSTON*





*Shelves in  
Dr Porters  
study room*





Home Mission Study Course  
[*Inter-denominational*]

# Indian and Spanish Neighbours

BY <sup>arrivelle,</sup>  
JULIA H. JOHNSTON,  
1849-1919

*"Who Is My Neighbour?"*



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What the campaign in Pennsylvania was to the Civil War, what the battle of Gettysburg was to that campaign, what the fight on Cemetery Hill was to that battle, such is the present opportunity to the Christian civilization of this country. Whatever can be done must be done with speed. The building of great states depends on one decade. The nationalizing of alien races must be the work of a period which, in a nation's life, is but an hour. The elements we work upon and those we must work with, are fast precipitating themselves in fixed institutions and consolidated character. Nothing will await our convenience. Nothing is tolerant of a somnolent enterprise. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American Home Missions.

—*Professor Austin Phelps.*

Our plea is not America for America's sake, but America for the world's sake. For, if this generation is faithful to its trust, America is to become God's right arm in His battle with the world's ignorance, and oppression and sin.

—*Dr. Josiah Strong.*





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## From the Editorial Committee

It is the purpose of the Inter-denominational Committee for the Home Mission Study Course to present through its annual publications every phase of mission work being done in the United States and its dependencies by the Home Mission Societies of the different denominations. Those taking the course will thus gain year after year an ever-widening view of our country's needs and the responsibility resting upon the church of Christ.

The undertaking is large, and as the books are limited in price, and, therefore, in size, it will of necessity require several volumes to complete it. Continuity and proper classification require such a division of subjects as will preserve the unities through the entire series. In following this plan it may occur that one volume of the series will deal only in part, possibly not at all, with the fields or phases of work of a particular society, while another volume may deal exclusively with such work. Let no one, therefore, who has entered upon the study course feel a lack of interest in any book because the broad range of the study may require that year the presentation of other fields than those in which she is especially interested—these will be considered in turn.

As each division of an army has its own place in the march or the battle, so the different Christian denominations have been led of God into various fields of activity—seeking each in its own place to advance the Kingdom of our Lord. There are “diversities of operations but it is the same God which worketh all in all.” We are “the body of Christ,” and if one member is successful it is cause of rejoicing to all; if one member suffer failure, all suffer with it. Therefore this community of life and spirit should give an interest in all work done for Christ, no matter by whose hands it is wrought.

The committee has been greatly encouraged by the reception accorded to the first two books of the series and asks for this book, “as one that is worthy,” the same kind consideration from home mission workers and the general public.

## THE MIDNIGHT KNOCK

'Tis night, and the silent city sleeps,  
While only Sorrow its vigil keeps,  
When lo, a knock at the close-shut door,  
And a troubled voice doth in haste implore:  
"Give me now three loaves for a pilgrim guest,  
Oh, rise, and give me at my request."  
But the answer comes from a voice within,  
"I cannot rise for your noise and din.  
My children are with me, here in bed,  
And I cannot give you the loaves of bread."  
Still knocking, knocking, the neighbour stands,  
With pleading tones and with empty hands.

Ah yes, it is well, through the hours of night  
To keep the children from harm and fright,  
It is well to slumber, but not to rest  
When the neighbour comes on such urgent quest.  
It is naught that the household is warmed and fed  
When the outside plea is for loaves of bread.  
Still at our door comes the midnight knock,  
No rude alarm, no unlawful shock;  
But, while we lie in our quiet bed,  
Our needy neighbour is begging bread,  
And the hungry pilgrims go unfed.

Shall we rise and give him without delay,  
Or hope that, in time, he will go away?  
He will not depart. He will stand and plead  
With his empty hands and his piteous need.  
We may try to sleep—if so be we will—  
The importunate neighbour stands there still.

O Christian householder, richly blest,  
With bread and to spare in your home of rest,  
Arise and minister unto him  
Who stands at your door in the shadows dim—  
Your neighbour, whatever his garb or hue,  
And the Golden Rule is the measure true.  
The midnight knock is a call to serve,  
Though it rouse the senses, and shock the nerve.  
It is not fine raiment, nor dainty fare,  
But your bread that the pleader begs to share.  
Will you put your Master to open shame?  
He sent the neighbour this boon to claim.  
Arise and give him, in Jesus' name.

—J. H. J.

## FOREWORD

**V**ITAL questions refuse to go unanswered. Some one must make reply. "Who is my neighbour?" is one of the inquiries that present insistent front. Our Lord Himself has given the answer; we have only to hearken, and to do as He hath said. He will show us our neighbour, and how to be neighbourly.

In our relation to the Indian and Spanish-speaking peoples, we have abundant light upon duty and privilege. We are "worse than infidels" if "we care not for our own," and these are our own, in close neighbourhood, "under our flag." By way of distinction, we call them alien races, but "The Lord hath made of one blood" all of these, and there is "One God and Father of all."

To promote acquaintance with our Indian and Spanish neighbours, and to reveal what may and must be done for them, through glimpses of what has been done, these chapters have been written. They are but points of departure—sign-boards set up to say, "This way." They are not meant to be exhaustive, but suggestive. It is earnestly hoped that they may indicate and direct further improving and delightful study and wider research.

Much work has been done, but even a little study will show needs immeasurably beyond our own power to supply. There is always a heart-break in this. But there is always the great army of the uninterested to win over, and knowledge can be passed on. It is better to gain half a share from another than to give double share one's self. The responsibility of engaging others is as great as that of doing and giving one's own proportion. One whose beautiful life was devoted to missions, but who was denied the joy of filling the cup according to her own intense desire, sought to enlist others by presenting the need and the plea for larger measure, saying, "Here I bring my empty cup, praying that some one else may fill it as I cannot. Who will fill my empty cup?"

# **NORTH AMERICAN INDIANS**

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## **The Red Man's Burden**



## INDIAN NAMES

Ye say, they all have passed away,  
That noble race and brave,  
That their light canoes have vanished  
From off the crested wave;  
That 'mid the forests where they roam  
There rings no hunter's shout;  
But their name is on your waters.  
Ye may not wash it out!

'Tis where Ontario's billow  
Like ocean's surge is curled,  
Where strong Niagara's thunders wake  
The echoes of the world;  
Where red Missouri bringeth  
Rich tributes from the west,  
And Rappahannock sweetly sleeps  
On green Virginia's breast.

Ye say, their cone-like cabins,  
That clustered o'er the vale,  
Have fled away like withered leaves  
Before the autumn gale;  
But their memory liveth on your hills,  
Their baptism on your shore,  
Your everlasting rivers speak  
Their dialect of yore.

Old Massachusetts wears it  
Within her lordly crown,  
And broad Ohio bears it  
Amid her young renown;  
Connecticut hath wreathed it  
Where her quiet foliage waves,  
And bold Kentucky breathes it hoarse  
Through all her ancient caves.

Wachuset hides its lingering voice  
Within his rocky heart,  
And Alleghany graves its tone  
Throughout his lofty chart;  
Monadnock on his forehead hoar  
Doth seal the sacred trust;  
Your mountains build their monument,  
Though ye destroy their dust.

—Mrs. L. H. Sigourney.

# I

## THE RED MAN'S BURDEN

“**W**HO is my neighbour?” He is waiting for recognition within arm’s length, a space easily shortened to a hand’s-breadth, when Christ’s hand upon ours makes them neighbourly.

The Indian, our earliest neighbour, outranks us all in the remoteness of an historic and mythologic past. He is the “Native American,” and to him we owe not only duty, but deference, spite of the greasy blankets and bedraggled feathers of degenerate specimens. Where did he come from, and what is he?

### ORIGIN

Ethnologists have traced the ancient Americans to Phœnicia, Carthage, Greece and Peru, while the theory of their descent from the ten lost tribes of Israel has staunch adherents. Distant kinship to the Chinese and the Hindus seems to be shown by the resemblance of traditions, modes of reckoning time, and other particulars, historic and personal. The American stragglers are supposed to have crossed to this country when solid land filled the area of Bering Strait.

The name Indian is a misnomer, as everybody knows. Columbus, having set out to find a passage to India, jumped to the conclusion that he had found it, and named the aborigines accord-

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ing. We now walk decorously to a different conclusion than that to which the discoverer leaped, but we keep the name "Indian" nevertheless.

It is universally agreed that there is more uniformity as to customs and traditions among the tribes of the new world than among the nations of the old, but, in spite of fresh light gained during the past thirty years, the curtain of mystery shuts out the beginnings. The almost entire absence of written language, the native reserve and acquired reticence, baffle research and prevent accurate knowledge. Part of the red man's burden is an unknown, unimagined, untranslatable past.

According to Iroquois tradition, the origin of the human race is thus described :

"Once upon a time, the sky-holder resolved upon the creation of a race that should surpass all others in beauty, bravery and strength. So from the bosom of a great island, where they had previously subsisted upon moles, the sky-holder brought into daylight six perfectly-mated couples, who were set apart as the ancestors of the greatest of all peoples."

It is easier to refuse and to refute this fable, than to replace it with a more exact account of the origin of the North American Indians.

### TRIBES

The tribal relation is an important factor in the Indian question. Many complications arise from

the existence of so many divisions, with varying customs and conditions, and from that tribal and family loyalty which cements the relation and perpetuates animosities.

Over one hundred and sixty tribes, with various subdivisions, are enumerated by Mrs. Helen Hunt Jackson in "A Century of Dishonour."

"The Six Nations" of New York State and "The Five Civilized Tribes" formerly of the South, and now of Indian Territory, are the most familiar groups, but the Pimas, Peorias, Navajoes and Wyandots, with other names as musical, and many in guttural contrast, leap to the memory.

In 1816, almost three hundred distinct tribes, and one and a quarter million Indians, were found in the United States. In sixty-four years, owing to wars, disease, fatal "firewater," and mistaken policy, there was a total loss of about 894,000. The present number of Indians is roughly estimated to be about 300,000.

"When the best thing has been said for the Indian, he is to-day the last man. The immigrants landing at Ellis Island in three months outnumber the entire Indian population, and four times as many Porto Ricans as there are Indians have come under our stars and stripes. The negro question is forty times as great as the Indian question. But shall the red man be forgotten? Not if the church has a message from God, for God forgets no man in His messages."

But, although a diminishing, this is not by any

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means a dying race, and its importance lies far outside of numerical values.

Totemism, "a symbolic system, based upon the theory of animal ancestry," has been a strong tie, holding tribes together, and also separating them from each other, from primitive days. The word was first used by an interpreter in 1792, and applied to the practice among the Northwestern tribes, but totemism itself has had a wide geographical distribution.

An Algonquin legend says, "In old times men were as animals, and animals as men. We know not how it was." A totem is not always visible, but may exist in a sort of free-masonry, indicating its nature. A totem pole, with its surmounting animal, a wolf, a bear, or eagle from which the family is supposed to have descended, is the genealogical tree, held in highest honour. "Most of the religious and civil observances of the tribes are rooted in the totem, which insures both asylum and hospitality, a visiting Indian feeling at liberty to exact from one of his own tree the last degree of entertainment, even to a dance."

We need have no quarrel with these tribal and family distinctions among barbaric people. "The use and quest of heraldic designs is but a survival of the totem stage, and the more remote and apochryphal the creature, like the ideal griffin of antiquity, the more unquestionable the descent. The American eagle, the English lion, and the Russian bear, may really be called the totems of

these nations, representing their supposed characteristics."

The outward tokens are now seldom seen south of Alaska, but the thing signified may exist in power, without the sign, and the influence has come down from far ages.

### CHARACTERISTICS

*Physical.* A tawny skin, high cheek bones, straight black hair, keen eyes, lithe figure, stolid face and restrained manner, are universally associated with the Indian race. It is said that the Indian may be known by his walk, as he invariably toes in. Few typical specimens of the earlier red man may be seen to-day. The indolence and insolence fostered by the furnishing of supplies to "the nation's wards," and the drink habit, have led to physical degeneracy.

*Mental.* It is difficult to form a composite that shall represent the average Indian ability. The older people are often dull, although some show great business shrewdness. The hope for the coming day is in the youth. These are generally bright and impressionable, "gleg at the uptake," and compare favourably with their young neighbours of lighter skins. There are frequent exceptions of marked ability and accomplishment. As students they are especially apt in writing and drawing, and do well in arithmetic. They delight in music, learn to play well upon instruments, and sing with spirit.



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Prowess, craftiness, and superstition are distinguishing marks of Indian character.

The Cherokee Council, the law-making body of the tribe, boasts men who would command respect and attention anywhere. The Nez Perces have shown marked capacity and ability, and other tribes furnish noteworthy examples of native gifts and mental possibilities.

*Social.* Blood relationship is held sacred. The distinctive traits of family life, as well as their customs and opinions, resemble those of ancient Israel, and this may have suggested the theory of the "lost tribes." Family affection is marked, and they are gregarious, preferring to huddle together in groups of wigwams, rather than to dwell apart upon farms.

Indian children play heartily together, choosing games that represent home life, such as making little encampments of tepees. Contrary to general opinion, they have a keen sense of humour and are often witty. The boys show more grace than the girls, who are likely to acquire "the squaw walk" early—alas for these burden-bearers!

*Business.* Those who think of Indians only as examples of utter thriftlessness, make a mistake. Under existing conditions, idleness, shiftlessness and improvidence are often inevitable. But the Indian is capable of industry and good business methods, as shown by many shining examples. Those who are diligent in business, however, are sometimes prevented from laying up in store, to any extent, by the prevalent custom of having all



things common. As soon as a man makes a little headway, and seems to be prosperous, his relations come to visit him, staying long and expecting much.

#### ENVIRONMENT

This varies, as in the case of every other class, under the sun. Excluding some local advancement in civilization and Christianization, the general conditions of Indian life are rude, meagre, uncouth, filthy, depressing and often degrading. Brought into contact with many evils upon the outer fringes of civilization, but recoiling from its centre, shut up to savagery in reservations, pauperized by past policy, without the incentive and energy that govern true manhood, the Indian's environment has not a tendency to develop the best that is in him.

#### LANGUAGE

Indian tongues are, for the most part, exceedingly difficult. Although musical to a degree, they are guttural, to the white man's despair. The language of signs is picturesque, the various signals used in peace and war being very impressive. The communication of news is thus accomplished with incredible speed, in a mysterious manner not yet fully understood by outsiders.

In 1820, a Cherokee youth, Sequoyah by name, invented an alphabet of eighty-six characters representing as many sounds. In this written language a newspaper is printed and supplied free

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to every family by the Cherokee nation. It is said that a clever boy can learn to read in a day, the mastery of the alphabet being all that is necessary. In 1831, sixty Indian languages were reported. Eliot's Mohican translation of the Bible is a treasure-trove to philologists.

All over our land the Indian tongue has recorded its silver syllables upon mountain, lake and river, with the indelible stamp of melodious names.

### RELIGION

Says Mr. Catlin, in "North American Indians," "I fearlessly assert that the North American Indian is everywhere in his native state, highly moral and religious, endowed by his Maker with an intuitive knowledge of some great Author of his being, and of the universe. I never saw any other people who spent so much of their time in humbling themselves before the Great Spirit and worshipping Him." This verdict was given after eight years of travel among the wildest of Indian tribes.

Other writers testify that the parental training of children in the knowledge and rites of their religion is unusual and painstaking. They have a firm belief in immortality and in prayers and fasting.

At the age of eight a Dakota boy must observe a consecration season, going alone at daybreak to some hilltop, fasting all day and praying at intervals, "O Wakondah, have pity on me and make me a great man."

Superstition of an extreme type has always been an element in Indian worship. The tiny but powerful "pukwies," creatures working untold mischief, have been the bane of the forest children. For fear of disturbing them they have gone upon moccasin-shod feet in silence through the wood. Wind and wave have been peopled with presences, and in spite of the vengeful cruelty of their savage nature, their forms of religion have been picturesque and appealing, and their observances devout. It is said that no other savage race could have furnished the suggestion and the basis of "Hiawatha."

#### INDIAN WRONGS

In the old Indian burying-ground at Stockbridge, Massachusetts, stands a tall shaft upon which white men long ago engraved the tribute, "The Friends of Our Fathers."

Early records prove the truth of this inscription. The native Americans met kindness with kindness and faith with faith. But alas for the afterward! "Their story," sighs Mrs. Alden, "can be written in two words: 'Driven Out,'—and ours in three: 'Fair Promises Broken.'"

From time immemorial, in order to avoid complications international and interminable, nations have agreed upon three points: the Right of Discovery, the Right of Conquest, and the Right of Occupancy.

All land-titles were granted to our colonial forefathers by the British Crown, by virtue of the

Right of Discovery, subject to the aborigines' Right of Occupancy. By treaty, after the War of the Revolution, Great Britain relinquished all claim, and the United States then had power to grant titles subject to the inherent rights of the Indian occupants of the soil, with conceded power to extinguish those rights either by purchase or conquest. "The Right of Conquest secures a title which all the courts of the conquerors cannot deny, but it is gained and maintained by the sword. Humanity, however, has established the rule that the conquered shall not be wantonly oppressed, and that their condition shall remain as eligible as is compatible with the objects of the conquest." So rules the Supreme Court of the United States.

To yield everything to the Indians' Right of Occupancy would have been to doom this fair and ample land to wilderness conditions forevermore, as the savages could not redeem and cultivate it. John Quincy Adams, in 1802, set forth this fact with great eloquence, asking, "Have a thousand leagues of coast and a boundless ocean been spread in front of this land, and shall every purpose of utility to which they could apply be prohibited by the tenants of the woods? Heaven has not placed at such irreconcilable strife its moral laws with its physical creation."

In 1876, Hon. John Eaton, carrying out the idea of proportion, estimated that if the area of the United States were to be apportioned among the original occupants of the soil, it would

give each Indian family a manor of forty-eight square miles. Rhode Island, then supporting a population of 345,506 persons, would be allotted to twenty-six families.

The colonies agreed in general to the obvious rights of conquerors and conquered, but there was some variation in the application of principles both of conquest and purchase, and the whole question was beset with difficulties.

Much perplexity arose from indefinite boundary lines, and it was almost impossible to tell where the white man's land began and the Indians' left off. "The twenty-four dollars which purchased New York, the walking purchase with which the Quakers bought Pennsylvania, and other 'bargains,' were considered full and honest settlement by both parties, but the Indians often thought they were entitled to live on still upon the land they had sold, and endless complications arose."

Usually a conquered nation becomes a part of the one that conquers and controls, but in our history, such incorporation was impracticable at first. When colonial yielded to federal government, the great final wrong done to the Indian was in making him the "ward of the nation," in making treaties, upon this basis of legal fiction, and in breaking these treaties as fast as they were made.

Some of the wrongs which have weighted the red man's burden may be thus enumerated:

Government has promised certain reservations



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and privileges, and then broken its solemn pledges. The withholding of the purchase money has impoverished many tribes. The California Indian Association pleads for the rights of fourteen thousand landless Indians who have never received one dollar for their ownership of one hundred thousand square miles of the most beautiful country in the world. "The breaking of several hundred treaties," says Mrs. Helen Hunt Jackson, "has so impaired the Indian's confidence that the words 'white man' are to him synonymous with 'liar'; the result is an irreparable wrong to his nature and character."

The greed, duplicity, ignorance and criminal stupidity of Indian agents have escaped punishment and borne bitter fruits. The condition of the Indians has been even worse than that of slaves, for they have been at the mercy of the agent, who could order the guard to fire upon them if he wished.

Indian lands have been unlawfully occupied by white settlers, who have greedily despoiled the natives.

The Indian Bureau has been a political machine, and the issue of supplies to Indians has pauperized them, and promoted idleness to an alarming degree.

During this "century of dishonour" the Indian has not been amenable to law, as are others, nor has he had its protection. He has been "the only human being within our territory who has had no individual right and title to the soil."

"The whole system of reservations," says Dr. C. L. Thompson, "is simply affording 'pens' where about three hundred thousand natives of America have been provided with perpetual savagery." Says Dr. Edward Everett Hale, "Suppose foreigners had been shut within reservations until they Americanized themselves, how long would it take?"

The Indian wars make an appalling record. Massacres have been so frequent that it is said there is not a space of one hundred miles between our two oceans that has not been drenched with blood. Many of the outbreaks have been caused by distrust and bad faith, as when the Sioux took the war path, in 1862, and fell upon the defenseless settlers near Mankato, Minn. They were starving, and were denied promised annuities. Two thousand of these Indians were taken prisoners, and four hundred condemned to death, of whom all but thirty-eight were pardoned by President Lincoln. This war of subjection cost our government \$40,000,000. It was caused largely by injustice and broken promises.

The removal of the Five Civilized Tribes—Cherokees, Choctaws, Creeks, Chickasaws and Seminoles—seventy years ago, from Georgia and vicinity to Indian Territory, is a story of wrong written in letters of fire. They went under piteous protest, weeping as they journeyed, and dropping into roadside graves in appalling numbers. Still later, the provisions of the treaty with them were broken, especially that regarding the



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exclusion of whites. The herdsmen of Texas, and the employees upon the railroad cutting across the territory, were tempted to take possession of the fertile tracts, and finally three hundred thousand white men, with varying excuses, became residents of the territory.

The Pima Indians have perhaps been most deeply wronged by greed and ingratitude. These Arizona red men were among the most industrious and peaceable of the race, a self-supporting, agricultural people, their fertile farms watered by the Gila River. They loyally supported the government and protected white settlers, during the war with Geronimo, rendering invaluable service and saving millions of dollars for the United States treasury. Some years ago white settlers (colonies of Mormons) began to divert the waters of the river, finally turning the fruitful fields into arid wastes. From self-support the Pimas have been reduced almost to vagabonds, subsisting upon government rations, but chafing under the bonds of such beggary.

Government has often attempted relief, but red tape has strangled the measures. President Roosevelt has appointed a commission whose report may become action in the not-distant future. Pumping stations in the desert may again insure self-support, but the stolen waters still flood the farms of the river thieves.

The piteous tale of the Mission Indians, of California, has another heartbreak in it. This term dates back over a hundred years, to the

time of the Franciscan Fathers who gathered the Indians in their missions. The descendants of these natives are still known by the old, distinctive name.

In 1830 there were from twenty to thirty thousand of these, gathered in twenty-one missions, and living industrious and comfortable lives. The Mexican government, then having jurisdiction, planned a humane policy, but it failed in administration through greed and fraud. Dispossessed of their rich acres, the Indians were a demoralized and drunken people when they came as a legacy to our government on its taking possession of California. Their injuries, instead of being redressed, accumulated, and now there is but a remnant left to receive possible atonement for continued wrongs.

According to a report made by Hon. B. D. Wilson, of Los Angeles, these Indians were treated, at the time they came under our flag, with a severity which outraged their keen sense of justice. "The Indian," he says, "cannot see why he is sold out to service for an indefinite period for intemperance (as is the case after imprisoning the intoxicated natives) while the white man goes unpunished for the same thing, and the very best and richest, to his eye, are such as tempt him to drink, and sometimes pay him for his labour in no other way." "Woe unto him by whom offenses come," but, alas! the curse does not deliver from woe those who are "offended."

Of all unspeakable outrages upon Indians, the white man's saloon is one that rouses in true hearts the pulse-beats of pity and of fiery indignation.

Why do such blots of dishonour and broken faith, and the blood-drops of a wronged and hunted race, darken the pages of a by-gone century's story? Because of indifference, rather than of intention. "I don't care" is called the cruelest phrase in the English language. Until the dominant people do care and clamour, how can we expect atonement or reform?

In 1862, Bishop Whipple, of Minnesota, went to Washington to lay before the authorities the causes of the Indian massacre which had desolated the state. After his vain pleading for redress, Secretary Stanton said to a friend, "What does the Bishop want? If he came here to tell us that our Indian system is a sink of iniquity, tell him we all know it. Tell him the United States never cures a wrong until the people demand it; and when the hearts of the people are reached, the Indian will be saved."

It is strange, yet true, that tragic fact often makes less impression than pathetic fiction. The story of the cruel murder of a demented Mission Indian, actually shot because he had unwittingly exchanged horses with a ranchman, seems commonplace. It is thrilling when it is Alessandro who is killed in his mountain home, and the beautiful Ramona with her baby runs frantically to the village, with the tale of horror.

Honour to the woman-heart of the writer of "A Century of Dishonour," who, finding the true tale received as a freak of feminine fancy, wrote Ramona, "racked as in a struggle with an outside power," and roused indifferent souls to quick response.

Whose was the right and the wrong ?

Sing it, O funeral song,

With a voice that is full of tears.

And say that our broken faith

Wrought all this ruin and scathe,

In the Year of a Hundred Years.

—*Longfellow.*

#### INDIAN RIGHTS

Indian Rights Associations have multiplied throughout our land. The red man's rights, inherent, legal and moral, are recognized as never before. The growth in public opinion has been marvellous. What are these rights?

Justice, legal protection and appeal, individual title to land, security in person and property against lawless white men, payment of the purchase-price of land surrendered by him, and, according to the Declaration of Independence, "Life, liberty, and the pursuit of happiness."

Says Dr. Lyman Abbott, "No treaty can give the right to hold land in unproductive idleness. No nation can consecrate territory to ignorance and vice. The remedy is to abolish reservations and treat the Indian not as a red man but as a man. Let him manage his own affairs and take

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his chances. His relation to government should be the same as that of any other man. Any other theory than that of local self-government is unworkable. When a boy can learn to skate without going near the ice, then can an Indian learn to live without living."

The Lake Mohonk Conference suggests that the right of citizenship be conferred upon the Indian only so soon as he is fitted for it, and this commends itself to all right-minded people. "Since the Indian has refused to fade out," says a recent magazine writer, "there is but one alternative—to make a citizen of him, or fit him for it. The possibility and opportunity of self-support inspires hope and manhood in the Indian's breast, but eternal vigilance is the price of Indian rights as well as of white men's liberty."

A leaflet now in print makes the Indian papoose, strapped upon his mother's back, facing the road she leaves behind her, a pathetic type of the red race to-day, "looking backward," with no glimpse along the opening way. The Indian has a divinely-given right to the forward-look, the upward-look, and, please God, he shall face a different future soon, for the things concerning him are at their turn.

### PROGRESS IN LEGISLATION AND ADMINISTRATION

Public opinion, at last aroused, sympathetic, and clamorous, has prevailed. Who shall say how much the work of the missionaries has had



to do with this? Government, which is "of the people, by the people and for the people," has wrestled with the Indian problem to better purpose than before, and better policy and administration, born of necessity, indeed, have obtained almost everywhere. Rev. Edgerton Young, of the well-known Canada Mission, pays this tribute:

"By right-thinking people, General Grant deserves ever to be held in kindly remembrance for his 'peace policy.' When so-called friends urged him to alter it, his reply was characteristic of the man and worthy to be remembered: 'If the present policy towards the Indians can be improved in any way, I will always be ready to receive suggestions upon the subject. I do not believe our Creator ever placed different races upon this earth with a view to having the stronger exert all his energies in the extermination of the weaker. If any change takes place in the Indian policy of the government while I hold my present office, it will be on the humanitarian side of the question.'"

What is known as the Dawes Commission, from the name of its chairman, Hon. Henry L. Dawes, shows the present highwater mark of legislative progress. The immediate cause of the appointment of this commission was the menace to the public peace in the condition of affairs in Indian Territory, where not only were the Indians without legal status and protection, but white refugees from justice could not be followed

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by warrants of arrest, and no provision was made for extradition.

The principal changes wrought by the Dawes Commission are the allotment of lands in severalty (one hundred and sixty acres, homestead, and inalienable for twenty-five years), the substitution of United States courts and laws for those existent, and the federal control of schools. It ceases to exist in March, 1906, the date set for the extinction of tribal relations among the Indians. The consent of the Indians to this extinction, an indispensable factor, has been somewhat difficult to obtain.

To the astonishment of the commission, many people apparently white became suddenly anxious to prove their Indian blood upon the proposal to allot the valuable land. At the close of 1904, four hundred and eighty-four allotments had been approved and seven hundred and ninety-six "patents" delivered to Indians. It has been found that the Indians thus allotted lands must also be protected against wily speculators and against their own habits of idleness which tempt them to lease the land, or to sell it and live riotously for a season upon the proceeds.

Large sums of money have been appropriated for the irrigation of Indian lands, and a beginning has been made in relieving the distress of the Pimas. The chairman of the commission reports progress to the full extent that could be expected, and prophesies advance in the future and peace among all, adding, "Geronimo himself has be-



come a teacher of peace." The present trend of government treatment of the red race is towards the recognition of the individual, the reduction of the number receiving rations, and the payment of cash, in discreet amounts, for surrendered lands.

"Among the five civilized tribes, thirty-two towns have been surveyed and platted during the year," says the report for 1904, "and the issuance of bonds for water works by eight, has been approved."

The government recognition that the rights of the Pueblo Indians in New Mexico are absolute, has been maintained, and recommendations in their behalf, looking towards betterment of condition, have been submitted.

These tokens of successful advance quicken thanksgiving, and stimulate to new endeavour. According to Henry Ward Beecher, "Laws and institutions are constantly tending to gravitate. Like clocks, they must be occasionally cleaned, wound up, and set to true time."

Let us give thanks that our government seems now ready to wind the clocks. But between the hour-bells of the legal time-piece, who will be neighbour to the red man, with his burden? Love's minute-hand will mark the moment.

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### FAGOTS OF FACTS

"As long ago as 1724, Father Garnier, who lived for sixty years among the Indians, thus described them: 'They are possessed of sound judgment, lively imagination and wonderful memory. They are high-minded and proud, with courage, in-

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trepid valour, heroic constancy, and a composure which would exceed our patience. Towards strangers they exercise a hospitality which might put Europeans to the blush.' ”

A French missionary wrote : “ I admit that their habits and customs are barbarous in a thousand ways, but after all, in matters which they consider wrong, we see less criminality than in France, though here the only punishment of crime is the shame of having committed it.”

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Evidence that the Indians were not without religion goes back as far as 1587. Thomas Hariot, an employee of Sir Walter Raleigh, writes of the Virginia Indians : “ Theye beleeeve that there are many gods, which theye call Mantaoc, but of different sorts and degrees; one onley chief, and Great God, which hath been from all eternitie.”

“ In general,” says another writer, “ a day seldom passes with an elderly Indian, or others esteemed wise and good, in which a blessing is not asked, or thanks returned to the Giver of life, sometimes audibly, but more generally in the devotional language of the heart.”

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“ Gen. H. Sibley once said to Bishop Whipple, that for thirty years it had been the uniform boast of the Sioux, that they had never taken the life of a white man.”

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The industrial ability and diligence of the Indian is illustrated among the sorely-tried Mission Indians of Warner's Ranch, eighty miles inland from San Diego, where covetous white men have decreed that they shall be evicted from the well-watered lands affording self-support. The government gives these Indians nothing but the support of the school. The women are expert in the making of baskets, some of these bringing thirty dollars apiece. “ During a period of fourteen months, Mrs. Rabbitt, the school-teacher, a woman of rare abil-

ity and devotion to her charges, has disposed of eighteen hundred dollars' worth of cocoa mats alone. Nearly all the men own separate fields and raise more than enough for their own tables."

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"It is a religion to make a Navajo blanket. A blanket is all a prayer, a human document, a biography bright with the joy tints of canary yellow, dark with the olive green of pain. One is strangely moved to both laughter and tears by its exquisitely variant colours, each expressing an emotion, by its warmth of blended fibers, each throbbing to a note of triumph or of woe."

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Sitting Bull, the Sioux chief, replying to the commission sent to treat with him in Canada, said, "For sixty-four years you have kept me and my people and have treated us bad. I did not give you the country, but you followed me from one place to another, so I had to leave and come here. This house is a medicine house. I intend to stay here. That is enough, so no more. The part of the country you gave me, you ran me out of. I wish you to go back and to take it easy, going back."

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The Apaches were frequently upon the war-path, the last time being in 1885-6. The final surrender was to General Miles, the lamented General Lawton playing an important part in the campaign. "One hardly knows which to admire more, the wonderful endurance of the American soldiers, or the craftiness and generalship of those few warriors, under Geronimo and others, beating a retreat to far-away mountains in Mexico, carrying with them wives, children, and means of sustenance."

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Our treatment of the Indians in times of peace has been as little complimentary to us as our treatment of them in war. The supreme folly of much of our military conduct in dealing with them is symbolized by the summary of General Grant, of

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one of our Indian campaigns: "We spent six millions of dollars and killed six Indians." In too many instances the gospel of bullets has been preached more loudly than the Gospel of Love.—*J. T. Gracey.*

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"The Osages are the richest people per capita, on earth, possessing \$15,000 each. Government holds their lands, receives the money from rents, and gives them certain amounts annually. As a rule, these Indians are not producers."

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The Chilocco Indian Training-School in Oklahoma has over eight hundred pupils, representing all the tribes in Oklahoma and Indian Territory. It has its own water works, electric light plant and other modern improvements, and is maintained at a cost of \$60,000 a year. It is said that the equipment is equal to that of the Carlisle school.

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Students of the Training-Schools returning to the old camps are often forced to meet almost intolerable ridicule. Their citizen's dress and acquired English are laughed at by the young squaws, and sometimes the blanket is resumed in consequence. It is a hard test, and thoughtful persons deprecate the return of the students to their homes. They should not, however, be cut off from all family intercourse, else how shall the camps be brought in contact with a Christian civilization? It is a difficult problem, but "Wisdom is profitable to direct."

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On the reservations, children must now go to the public schools at the age of six. In some cases rations are withheld if this regulation is disregarded.

A letter from a minister having official connection with a Home Mission Board, states that in Oklahoma young children are not taken from their parents without due consent, but

that the children in camp are often ill-clothed, ill-fed, and covered with sores, and it is a mercy to them to put them in schools where they will be better cared for and taught.

Incidents of different kinds come from different parts of the country, and abuses in one place do not exist in another. The tolerant spirit will take all phases and all reports into consideration in forming a general opinion.

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Some well-meant efforts to civilize the Indians have proved futile in an astonishing manner. Some time ago, we are credibly informed, our paternal government sent a quantity of cook-stoves down into the Indian country, but neglected to provide any means of teaching the squaws their use. The native cooks built fires in the ovens; the stoves smoked, and were summarily thrown out of tepee or cabin, "and that was the last of modern cooking in those camps."

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## A MESSAGE FROM THE WORD

### TO OPEN THEIR EYES

Who has blinded?	(The god of this world) 2 Cor. 4:4.
The Message	(Say ye . . .) Isaiah 35:4.
Then	(Result) Isaiah 35:5, 6.
Who opens the eyes?	(One who can) Isaiah 42:6, 7.
Through what?	(Tender mercy) Luke 1:78, 79.
Who is Light for open eyes?	(Jesus) John 8:12.
What follows?	(Enlightenment) Ephesians 1:18.
What then?	(Children of the day) 1 Thess. 5:5.
The mission of those with open eyes.	(To open eyes) Acts 26:18.
Paul's example.	(Not disobedient) Acts 26:19.
Prayer for ourselves:	(for opened eyes) Psalm 119:18.
Prayer for others.	(Lord, open the eyes of these that they may see) 2 Kings 6:20.

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### MEMORY GEMS

To be given out beforehand, memorized, and repeated in closing the Bible Reading.

Life, like a fountain rich and free  
Springs from the presence of my Lord;  
And in Thy light our souls shall see  
The glories promised in Thy Word.

—*Isaac Watts.*

O Christ, the Eternal Light  
Of every sun and sphere!  
Illumine Thou our mortal night  
And keep our spirits clear.

—*S. W. Duffield, tr.*

By the thorn-road, and no other,  
Is the mount of vision won;  
Tread it without shrinking, brother,  
Jesus trod it; press thou on.

—*Samuel Johnson.*

Open our eyes Thy love to see,  
Then send us on Thine errands sweet,  
Blind eyes to open, souls to free —  
Lord, may we haste, with willing feet

### MEMORY TEST

1. Give different theories of Indian origin. Which is generally accepted? What difficulties are in the way of settling the matter?
2. What part has the tribal relation in the Indian problem? Give approximate figures of population, and compare with those of immigrants.
3. Describe totemism, its significance and influence.
4. Give briefly, the physical, mental, social and business characteristics of the native Americans.



5. Give account of Sequoyah and describe Indian languages.
6. Is the Indian race naturally religious? Illustrate.
7. Give the Indians' story in two words, and ours in three; give the early, universal rulings regarding rights of discovery, conquest, and occupancy.
8. Mention some of the wrongs against the Indian, and describe the defects, and dire effects of the reservation system.
9. Give the story of the Pimas and of the Mission Indians. How have white men encroached upon their rights?
10. What are the rights of the Indians? Do they differ from those of others, and if so, how? Show how moral standards limit the legal.
11. What progress has been made in legislation and what has effected the change?
12. Give the occasion, date, scope and work of the Dawes Commission.
13. Give individual opinion as to what is most bitter in the red man's burden.



# **THE EDUCATIONAL PROBLEM**

## REMOVE THE SEAL

Remove the seal from thy compassion's spring  
And let the water for the pilgrims flow —  
Of the world's waste, the sons of want and woe!  
Though their exhausted frames affliction wring,  
And hunger, nakedness, the sting  
Of sharp disease and bitter bonds they know,  
Yet they are "brethren"—Haste to call them so  
Vouchsafes—the brethren of thy Lord and King.

A day will come when thou, before His throne,  
Those sons of woe with lively thoughts must see  
Of joy or anguish. Then shall far be shown  
The alms in secret done: and publicly  
A voice proclaim, "Each act of mercy done  
To these, My brethren, has been done for Me."

—*Bishop Richard Mant*

## II

### THE EDUCATIONAL PROBLEM

**F**OR the building of true character, "other foundation can no man lay than that is laid, which is Jesus Christ." But education is a strong bulwark, an essential fortification, to be reared upon this "tried stone, and chief cornerstone." This fact is patent; how to accomplish the end is the problem.

#### ABILITIES

In the matter of Indian education, the question of native ability is a primary consideration. What material does the race furnish, after these destructive years? The Indian of romance and ancient song is not the pupil in the school to-day.

Says the Rev. Dwight M. Pratt, D. D., "We are apt to underestimate the capacity of the non-Christian races. It has taken the Christian Church a long time to outgrow its unbelief."

Now and then an Indian of such native ability is discovered as to prove that even without advantages of secular education, a devout spirit may accomplish much. David Many Bulls, a Dakota Indian of Standing Rock Reservation, a helper under The American Missionary Association, was called one of the very best the society had ever had, and yet he never went to school a day in his life.

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Professor M'Clatchie, of Government Experiment Station, writing from observation of the Pimas, Papagoes, Apaches, and other tribes, remarks, "The Indian race is intermediate between the white and African race. He is not only superior intellectually to the African, but his disposition and mode of life make him more independent."

Prof. George Blount, of Phoenix High School, writes, "All honour to the first missionaries to the Indians, through whom we have discovered that the Indian is a human being, like ourselves in every endowment. He has all the intellectual powers of the white man, with a moral nature identical with ours and a soul that must live through eternity. Education is development only—teachers create nothing. It is, then, a matter of great encouragement to know that in the Indian boy and girl are all the latent powers that we find in the white child, and that these powers respond to stimulation and grow precisely the same in both cases. Be encouraged, fellow-teachers. You work upon no mean material, and you labour for eternity."

The Indian's memory is exceedingly retentive, and his logical powers are in frequent evidence. Suppose he *is* stolid, he is also *solid*, and there is something to work upon. The native aptitude for industrial education is especially noteworthy. "It is safer to leave them alone with their work than to leave white boys."

One who has made a special study, under gov-



ernment auspices, of Indian ability, says that the Indian, being "too independent by nature for menial service, disliking to work for white men, longing for companionship of his own people," is especially adapted to farm life upon his own allotted land; and "agriculture should have first place" in his training.

#### DISABILITIES

These, of course, are physical, mental and moral, and lie upon the surface for every observant eye to see. The deadening effect of superstition, of injustice, of withheld opportunity, of antagonism to the dominant race, the degrading influence of drunkenness and other vices, the wild and wandering life of past generations, all militate against regular habits of study, concentrated thought, and appreciation of education's charm and value.

These disabilities vary everywhere, as do the positive mental endowments of our red neighbours.

#### POSSIBILITIES

Again and again in different Indian tongues is the assertion repeated, "We not want to be white men; we want to be Indians."

But the possibilities of the red race, as such, are full of promise and power. "The good Indian," says John Willis Baer, "is not a dead Indian but a live Indian, aflame with the spirit of Christ. He is a new creature." When Christian education has wrought its work upon the rising

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and the coming generations, who can measure the advance?

So far as the secular education of government schools is concerned, the opportunities are increasingly ample, and the Indians themselves, when they come into their own, will be abundantly able to make desirable opportunities possible. It is asserted that the Indians now have in the vaults of the United States treasury about \$240,000,000; if this were bestowed upon them as a separate nation, they would constitute, per capita, the wealthiest people upon the face of the earth.

The possibilities may be thus summed up: Enlightenment, citizenship, self-support, usefulness, through the proper solution of the educational problem, with Christianization as the ultimate aim. The Indian cannot remain a roving barbarian, antagonizing American civilization. The latter type must prevail, and will. Even Geronimo, the Apache chief, confesses, "The day of the Indian as an Indian is past. He must fall into the lines of the life of the pale face and adopt his civilization."

"In some districts of Dakota," writes Dr. George Lawrence Spinning, "the Congressional elections turn on the Indian vote, and 'Poor Lo,' the former red devil, has now become 'Mr. Lo,' a man in the eyes of the politician, and his wife has become Mrs. Lo, instead of the bedraggled squaw she used to be." One cannot fully estimate the possibilities of such access of civiliza-

tion, possibilities both of peril and of progress, for Mr. and Mrs. Lo.

#### GOVERNMENT SCHOOLS

Senator Dawes, the wise and faithful friend of the Indian, writing in *The Atlantic Monthly*, remarks upon the process of "elimination and experiment by which ephemeral and ineffective methods have given way to one which has at last come to hold undivided public support for a time long enough to test its efficacy." The three essential features of this policy are enumerated thus: "Breaking down of tribal relations and granting land in severalty, provision from United States treasury to secure to every child that will receive it, the fundamentals of an industrial and literary education, and prospective citizenship for all accepting homestead grants." The second of these three particulars, involves Indian education by the government. The first appropriation for this purpose—in 1877—was \$20,000. In 1903 the appropriation was three and a half millions, or one hundred and seventy-five times as much as the first. This money was voted in order to build and maintain 250 schools. For the year 1904, the amount spent for the education of Indians was four million dollars, in round numbers, all but about six hundred thousand being the gift of the government.

#### BOARDING SCHOOLS

There are about ninety boarding schools, sixty-one being located in twenty-one states, and

twenty-nine in three territories. Here about eighteen thousand Indian children are lodged, fed, clothed and taught, free of expense. But in order to fill these schools there has been a mistaken policy in the past, according to many of the most thoughtful and interested friends of the red men. Compulsion has been used to secure pupils, and children, even at the tender age of five years, have been forcibly taken from unwilling and outraged parents, often with the saddest results upon both sides. The argument in favour of this course has been the supposed advantage of complete isolation from uncivilized surroundings. The argument against it is that it violates the laws of nature and humanity.

In view of the passionate protests of parents and friends, and the failure to secure expected advantage, the plan of forcibly filling the "non-reservation schools" has been unpopular, and is falling into disuse. In its place, day-schools—now numbering about one hundred and thirty-five—are being established upon the reservations, thus bringing the influences of civilization and education into direct contact with the homes. In 1903, there were 35,000 Indian children of school age, 28,000 being enrolled in the government schools and 4,000 in religious denominational schools.

In these government schools the teachers have marked freedom in the matter of teaching the Bible—a privilege of which many are glad to avail themselves. They report that the Indian

children are eager to hear Bible stories and to receive religious teaching.

The most important schools are those at Hampton, Virginia, and Carlisle, Pennsylvania. Hampton Institute was designed for negroes alone. But in 1878 it received some ex-prisoners of war, who, though originally among the worst of savages, had been reached by Christian influences while confined in Fort Marion. The success attending this effort to educate and civilize the Indians led to further reception of them at Hampton and to the opening of the Training-School at Carlisle. Eighty-two young Sioux, fresh from the reservation, formed the nucleus of the latter institution, which was begun by Colonel Pratt, with his wife as his only assistant. With heroic persistence the school has been continued until now it has 1,000 pupils, from seventy tribes, including some Alaskans, and its graduates are numbered by thousands.

Large government institutions are also located at Phoenix, Arizona, Chilocco, Oklahoma, and Riverside, California, the one at Phoenix having 800 pupils, from twenty-nine different tribes.

“The first impulse of many of the graduates from these higher schools is to help others of their own people. If one will take the trouble to read the carefully-kept records, he must come to the conclusion that these ‘wards’ have well repaid the efforts of ‘the Great Father at Washington’ to lift them from an estate of idleness, dirt



and poverty to one of industry, cleanliness and self-respect."

#### NATIVE SCHOOLS

The Cherokees maintain several academies, one high-school, and 140 day-schools, with an enrollment of 5,000 pupils, at an annual cost of \$100,000. The Creeks have ten boarding-schools and fifty-two day-schools, enrolling 2,700, and requiring an annual appropriation of \$72,000. The Choctaws have 190 day-schools and five academies, with an enrollment of 5,000, costing \$113,000. The Chickasaws have four higher institutions and sixteen day-schools, an enrollment of 1,000, at an annual cost of \$85,000. Thus they substantiate their claim to be considered "civilized tribes."

#### MISSION SCHOOLS

It has been said that with all that the government has done, it has not, after all, found "the real Indian," and that love, the supreme need, cannot be met by legislation.

The mission schools have done more than supplement the work of the government schools; they have supplied what could not otherwise be given in personal influence and direct Bible teaching. There is usually little prejudice against these, because the children are not taken from their homes by force. All denominations are engaged in this important and fruitful work. In the Indian Territory alone twelve distinct relig-



ious bodies maintain schools of a high order, one of the oldest, Dwight Mission, having been founded almost seventy years ago.

It is impossible to give accurate statistics in connection with these institutions, or even a statement of the aggregate number reached and the work accomplished. Much has been achieved, but the work is not yet done. There are still many hundreds of Indian children to whom no school at all is opened, and to whom no missionary goes.

We have no human methods or measurements whereby to compute and compare the results of all this work of education in civilizing and Christianizing our Indian neighbours. If they could be put into figures at all, even the figures could not tell the whole truth.

At present, not ten thousand of the nearly three hundred thousand red men in our domain, wear blankets or live in tepees. Surely this is an evidence of progress, showing the uplifting power of education.

### SIDE LIGHTS

The changes in twenty-five years have been marvellous. As long ago as that, it was no crime for a white man to kill an Indian. Now, many red men are citizens of the United States, there are several hundred schools among them, they are engaged in various trades and industries, and one is a professor in a white man's college.

Then, there were sixty-one agencies, under political control; now there are less than twenty, mostly under Civil Service rule, and where Indians are civilized, agencies are abolished.—*Mrs. Quinton, of the Indian Rights Association.*

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*The Indian's Friend* is responsible for the statement that a small tribe in the Indian Territory, the Quapaws, found themselves in danger through the illiteracy of the whites among them. To obviate this they established (in 1902) a public school system, maintaining schools for six months, attended by thirty-two Indians and two hundred whites.

The Quapaws paid \$1,000 towards the expenses. The whites were expected to pay a tax of one cent an acre on lands leased from the Indians and one dollar per annum from each labourer. They failed to do this, and as the Indians could not meet the expense alone the schools were closed. Comment is unnecessary.

"The highest-salaried woman in the government service is Miss Estelle Reel, whose headquarters are at Washington, but who spends part of each year in the field as general superintendent of Indian schools, often being obliged to take long horseback rides through wild regions. Miss Reel believes in industrial training and visits Indian homes, explaining to the people what kinds of native work will command the best prices." . . . "Indian workers [led by Miss Reel] feel that henceforth the object should be to prepare as speedily as possible to withdraw all government paternalism and to give the Indian the American citizen's right to 'sink or swim, survive or perish,' leaving the responsibility with him."

"A Winnebago girl who, after the usual schooling, studied art at Smith College and at the Drexel Institute, earning her tuition by her own exertions, and then opened a studio in New York, where she has won an honourable place in the ranks of magazine illustrators and writers, is a convincing refutation of the pessimistic charge of worthlessness."

The Pawnees are now United States citizens with all the rights of citizens, and if they were allowed by the government to exercise these rights, that is, to have the care of their own affairs, send their children to the common schools, be amenable

to law for their conduct, like other citizens, they would cease to be thought of as Indians, and would command respect as men.—*Woman's Home Missions.*

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The missionaries say that scores of Indian children will never go to school unless Christian people take hold of them and lovingly "compel them to come in" by force of kindness and attractive surroundings.

A party of Indians in California went to an Epworth League convention, and after coming home, several expressed a wish for the privilege of going to the training-school. One wanted to go at once into something in the city which would keep him busy and away from tribal relations.

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Miss Laura M. Cornelius, an Oneida Indian young woman, has given up her position as teacher in an Indian school to enter a law school. She proposes to learn law in order that she may go from tribe to tribe, teaching her people their rights under the white man's law and championing their cause in the courts and at Washington. She has studied the Indian problem from every view-point, and to her it is a sad and personal one. "The time has come," she says, "when my people must learn new ways."

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The St. Regis Indian Reservation, in northern New York, borders on the majestic St. Lawrence, and contains some fourteen thousand acres of land. There are about thirteen thousand St. Regis Indians, so-called, but there is said to be but one full-blooded Indian among them, and many cannot be distinguished from white people. They are descended from the Mohawks, speak their language and in 1888 were adopted into the Six Nations in place of the Mohawks. Six schools are maintained, supported by the state, where only English is taught. It is said that in point of morals, these Indians are superior to others. They are fine singers and love the old hymns.

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Their basket-work is exceptional and they market about \$100,000 worth each year.

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“It is interesting to note that the government is now spending for the education of the Indian children of Arizona as much money as Arizona is spending for its public schools, which is no small sum in this progressive territory where the school laws are in advance of those of the majority of the States. The Indians are followers of fashion and bow down before custom and precedent and tribal public opinion, and when a sufficient number of the members of a tribe have been educated to make education fashionable, the work of the government will be well nigh accomplished.”

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The Hon. William A. Jones, Commissioner of Indian Affairs, said at the Lake Mohonk Conference of Friends of the Indian, in 1904, “It is easier to tear down than to build up, but I would wind up the Indian’s affairs with the government as soon as possible and turn the Indian over to the states where he belongs. About \$3,000,000 was spent in twenty-one States and \$1,000,000 in three Territories last year, most of it government money, for Indian education. Is not this paternalism gone mad? Must a distinctive class be built up, for which government shall care? When is this to stop? Are the 187,000 of a distinctive class to be educated free of expense while the rest of our 80,000,000 get an education for themselves? I would discontinue the non-reservation boarding-schools as rapidly as possible, all but two or three to be devoted to training Indians as instructors of their own people, and I would increase the day-schools.

“This may seem radical, but it is the result of eight years’ study in the interest of the red man. You must take civilization to him, not try to take him to civilization. The child should be rightly brought up in the home, not snatched away. If local self-government is the foundation of the Republic, local self-government is its safety. We need no more legislation. If

there was ever a creature more law-ridden than the Indian I do not know it. If there is to be any more, let it be the repeal of some Indian laws, and let all have the same weight and the same measure."

"What the Indians need now," said another speaker, "is not *charity* but *justice*."

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"A new danger threatens, in the use of trust funds for sectarian schools. Recently a large sum was granted Romanists on the request of one hundred and fifty Indians, many of whom could only sign their names with a cross, in spite of the protest of six hundred who could write their names."

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## THE RESULT OF A PRIVATE SETTLEMENT WORK

In the early days of California history, the late General Bidwell bought for a homestead a very large tract of land near Chico, upon which lived a company of Indians. A village was built for these people upon the immense estate, and a chapel added. For many years General and Mrs. Bidwell have lived among their red neighbours, doing a private settlement work which would fill volumes in the telling. The Indians have been schooled and taught, with educational, industrial and religious results that are marvellous. And yet, these are not so wonderful when, with it all, is coupled the fact that the Indians have been "lived with" in the most tender and kindly relationship, and loved in a way that has inevitably lifted them. Mrs. Bidwell has been associated with W. C. T. U. work for the Indians, and her influence among her own devoted people has been most happy. A series of questions addressed to her asking for details of interest brought the following replies, too interesting and encouraging to be withheld:

Our Indians carry off the palm over the white people in general, in honesty, sociability, appreciativeness and general character.



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The temperance sentiment has caused all but some half dozen wholly to abandon alcoholic drinks. Once, all drank more or less when white men gave or sold it to them. The white man was their teacher.

They are so industrious that they are in demand for all kinds of work to which they are accustomed, and some have even received \$3.00 a day where white men had but \$2.50 for special work.

They are susceptible to religious teaching and welcome it. The daughter of the chief, who was an unclad savage when my husband found these Indians, and who is now in her twenty-third year, occupies my place in the village in my absence, gives the sermon in the chapel, conducts its exercises, and has a large congregation present at Sunday service.

She was a delegate sent by our Chico State Normal School to Capitola by the sea, to the Y. W. C. A. Convention of the States of California, Oregon, Washington and Nevada. Our Association met all expenses of her trip, her railroad ticket being \$25.00. One of our Normal School delegates wrote me from Capitola about the joy of our Maggie in this convention, and the blessing she was to it. She was also sent by Chico Presbyterian Church to synodical meeting and appointed to give the report of work in the Indian village. The secretary wrote me that Maggie had been a benediction in the meeting. Our people appreciate their religious privileges more than the average white people.

As to musical ability, we have a brass band, organ and piano, played by our men.

Our Indians have never received help from any government association. My husband gave them homes, putting them under the protection of the Presbyterian Home Mission Society of California, that white people might not "worry them to death" for their land.

Truly, the means in this case have been extraordinary, but the results have been commensurate. After this illustration of possibilities, we ought to "abound in hope."



## A MESSAGE FROM THE WORD

## “WHAT IS IT, LORD?”

The centurion's question.	Acts 10 : 1-4.
Of whom shall we ask it?	John 6 : 68 (beginning “Lord, to whom”).
How shall we know the doctrine?	John 7 : 17.
What shall we do?	John 2 : 5.
First of all?	(Believe) Acts 16 : 31.
Then follow.	Matthew 9 : 9.
Take His yoke.	Matthew 11 : 28-30.
Sent forth.	Matthew 10 : 16.
Go, teach,	Matthew 28 : 19, 20.
Preach the Word,	2 Timothy 4 : 2.
Pray,	Matthew 9 : 38.
Give to him that asketh,	Matthew 5 : 42.
A portion to seven and to eight.	Ecclesiastes 11 : 2.
Doing God's will, relates us to Him.	Matthew 12 : 50.

## WORTH MEMORIZING

God's opportunities wait neither man's convenience nor inclination; they flash before us, but we can grasp and send them into eternity freighted with blessing.—*Mary Bynon Reese.*

How shall we live to-day? Remembering that heaven's gate is open wide enough for us to bring others in.—*Georgia Hulse M'Leod.*

Swift sounds the sweet, stern voice from out the gloom,

“What's that to thee?

Thine is the single step, not sweep of worlds;

Follow thou Me.”

—*Anna Garlin Spencer.*

Woman's missionary work is the tuneful overture of that mighty oratorio entitled “Woman in Philanthropy,” whose deeper harmonies the twentieth century shall hear.—*Frances E. Willard.*

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If you ever get discouraged in a good work, tell God, but *don't* tell your neighbour.—*Narcissa E. White.*

My life only goes to show how God can use a plain, simple woman to do a work for Himself. I have done nothing. God has done all. I have worked hard, very hard; and *I have denied God nothing.*—*Florence Nightingale.*

Victory means not a resting-place for feasting and congratulations, but a step towards further battle and conquest.

—*Mrs. Charles.*

### MEMORY TEST

1. Compare the Indian's native abilities with those of his white neighbour.
2. What disabilities exist and what are the possibilities of Indian education?
3. Give the three essential features of the present government policy.
4. Difference between non-reservation and day-schools. Compare advantages. What do *you* think of taking the Indian infants away from their mothers before, as they say, "they can tie their moccasins"?
5. Give some account of native schools maintained by Indian tribes.
6. Mention prominent Indian Training-Schools maintained by government and speak of their work and effectiveness.
7. Mission schools—why are they needed and what do they accomplish that government schools cannot?
8. Mention some changes in Indian affairs wrought in the past twenty-five years.

**THE MISSION FIELD—SEED-SOW-  
ING AND SHEAVES**

## IN THE MASTER'S SERVICE

The fields of wheat lay golden in the sun,  
"Now who for me will reap?" the master said;  
"For they who gather in those precious sheaves  
Shall wear my robes, and of my best be fed."  
The servants heard their royal master's words,  
And with glad hearts they went with sickles keen  
Unto the fields where stood the yellow wheat,  
With scarlet poppies growing in between.

But one who loved his master more than most,  
And in the morn with others gladly went  
To gather grain, ere scarce an hour had passed,  
Found to his grief that all his strength was spent.

But his bright spirit was not dimmed; he smiled  
As other reapers passed him swift and strong,  
And helpful words he said, and oft he sang  
Sweet, tender strains to cheer the way along.  
And by his side there welled a limpid spring,  
With whose cool waters oft he brimmed a cup,  
And as the noon heats grew, the passers-by  
Blessed the weak hands that held the nectar up.

At last the sun went down, and shadows lay  
On all the well reaped fields, and toil was done;  
And tired, but glad, the labourers homeward turned,  
Bearing the sheaves their faithfulness had won.  
"Well done! well done!" the master kindly spake,  
And spake it yet again, as each one spread  
Before his feet the treasure he had gained.  
"Ye are my servants leal and true!" he said.

At last one came, meekly, but unafraid;  
"Dear Master, I have but one sheaf, so small  
'Tis scarce worth notice; but my loyal heart  
Is full of love; to thee I give it all."  
"Nay, thou hast many sheaves!" the master said;  
"And very precious art thou unto me;  
For each soul thou hast comforted to-day  
Brought home a large and golden sheaf for thee."

—E. A. L.

### III

#### THE MISSION FIELD—SEED-SOWING AND SHEAVES

**L**IFT up your eyes and look on the fields." There is no more explicit command than this. We do not see because we do not look, and we do not look, perhaps, because we are overmuch occupied with our own little garden-plots. To be sure, our very first duty is in our door-yards, but we are to remember that "everybody's little door-yard opens into all outdoors" and also, that "the eye that looks farthest, sees the most in between."

Let us look, then, with love-enlightened and far-seeing vision, upon this Indian mission field which stretches in neighbourly proximity to our own door-yards.

How large is it? Not vast, and perhaps we may say that it is "all occupied, but not all cultivated." Workers have gone everywhere, but the work is not all done—not even in its preliminaries.

A recent writer, commenting upon what he calls the relentless law that where the white race goes, the race present must recede before it, says, "The American Indians stand like a patch of tall grass which has hitherto escaped the mow-

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ing machine in the harvest field" and suggests that the last patch will soon be mowed. Dr. Nehemiah Boynton, in reference to this theory exclaims, "That may be good science but it is bad Christianity," and proceeds to say that the thousands of red men remaining have as good a right to our blessings as any in the land.

The latest available official reports give the exact number of Indians, excluding those of Alaska,<sup>1</sup> but including the "Six Nations" and "Five Civilized Tribes," to be 272,023. The race is far from being extinct. As one says: "The Indian is not passing away from the strife of civilization, he is simply moving through its stages. He is not going out from us, he is coming among us. It will not do to think of the Indian as a passing factor in our life. Such a conception is detrimental to the work and contrary to the facts. With all respect to ethnologists who measure his cranium and put his tomahawks into museums, and treat him as a 'has been' of marching civilization, the Indian is here. He has in him the elements of permanence."

It behooves us, then, to lift up our eyes and look to see where he is now, and what he is, and what we can do to help him, hearing in our ears already the Divine and solemn question, "Where is thy brother?" God has a place for the red men in our midst, and bids us "Go and call them in."

<sup>1</sup> The subject of mission work among Alaskan Indians will be treated in a later volume of this series.



In round numbers, 175,000 Indians are scattered through twenty-three States and Territories, exclusive of the "Nations" and "Tribes" mentioned above. The larger bodies are found in Arizona, South Dakota, Oklahoma, California, Wisconsin and Montana, in numbers diminishing in the order in which these are named. The number of Indians in Florida, chiefly Seminoles, is comparatively small—an isolated Southern remnant, in terror of being removed to the Indian Territory, and much prejudiced against white men on this account.

In the Indian Territory thousands of the Indians speak, read and write the English language, and everywhere this tongue is increasingly prevalent, making it easier for us to give to our neighbour the message with which we are charged for him.

#### AT THE OUTSET

Two primary studies will prepare us for wider outlook upon this mission field :—Native traits and susceptibilities as encouraging effort, and the brief story of earliest seed-sowing.

The "children of the leaves" as the gentle Whittier called them, have not only lived near to Nature's heart, in forest and prairie, but have been sensitive to the sound of its throbbings in the solitudes apart. The spiritual significance of outward things has appealed to the red man's soul and has made him devout. He has worshipped the sun as the source of power; he has prayed to the wind as a breath divine, he has be-

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sought the mountain to be kindly and to send down the streams of water, and the waves to bear his light canoe in safety.

From earliest childhood the children are taught to regard with reverence the Great Spirit and to be conscious of His presence. At the age of three or four this instruction begins, with an earnestness and persistence that might put to shame some more enlightened households. The great reserve maintained with regard to sacred things when curious or even friendly questions are asked, shows the estimation in which they are held.

The custom of asking the Great Spirit's blessing upon the food, by the squaw, as she served, in primitive fashion indeed, the venison, fish or wild-fowl, has been long observed in some tribes. All the powers of earth, air, water, have been deified by the Forest People and their imagination has multiplied the objects of adoration and of fear.

"The Indians have given me," wrote Roger Williams, "the names of thirty-seven gods, which I have, all which, in their solemn worships, they invoke." (This is in his book, "Briefe Observations of the Customs, Manners, Worships, of the Natives in Warre and Peace," with four other titles trailing after this "briefe" one, and concluding with "Pleasant and Profitable to the view of all Mene.")

The idea of sacrifice is prevalent. The baby Indian of three or four is taught that "Wakan Tanka," the "Great Mystery," is to receive gifts

as well as prayers. He is trained to give his most cherished possessions, and so thorough is the training that children give willingly a pet dog or a beautiful blanket, if led to believe that thus they may please the gods.

It is true that we must generalize here, and that the exceptions are many and varied, while the degeneracy through years of lawlessness and oppression is sadly apparent. But some wise person warns us not to "judge by spoiled samples" in any case, or cause. The fact remains, unchallenged and uncontroverted, that in the Indian nature there is an unusual spiritual perception and susceptibility; there are instincts and aptitudes to which Christianity makes direct and swift appeal.

It is true that demon-worship prevails, to a degree, with most degrading forms of idolatry. There are horrible and frenzied practices that are called forms of worship, especially in connection with death and burial, their belief in immortality being accompanied with very materialistic ceremonies. But these pagan rites are no more discouraging than those of our more distant neighbours.

A missionary writes: "Even the smoking of the pipe, in olden time, was the offering of incense to the god of the four winds. A part of every meal was held aloft with the words, 'Eat, Spirit,' after which the food would be eaten by the one thus offering. The child was thus trained from birth in an atmosphere of worship. The

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Indian is so full of this spirit, that to educate his brain and hand and leave his soul untaught, is to rob him of far more than we give him. Hence the plea for mission schools where work is done for eternity as well as for time. For the mission school and the missionary are as needful for the North American Indian as for the East Indian."

From the earliest Pilgrim days, efforts have been made to Christianize our red neighbours, the aborigines. To John Eliot, the "Apostle to the Indians," belongs "the lofty honour of preaching the first sermon in a Northern American tongue." And it lasted three hours—the hearers were so eager!

A halo seems to rest upon the place and story of the first church among the North American Indians, organized in Natick, Massachusetts, in 1660, by this devoted "First Apostle" to the red men. John Eliot was born in England in 1604. He was forty-one when he began his especial work among the Indians, when he rode across the country once a fortnight to preach to them, and won their undying devotion. His translation of the Bible was finished in 1663, and was the first copy of the Word of God ever printed in this country. A captive Indian from the Pequot War assisted Mr. Eliot in this translation, which was afterwards revised and re-printed. The words for salt, amen, and some others, did not exist in the Indian tongue, and were given in English.

In 1666 Eliot printed an Indian grammar, adding upon the final page the golden maxim,

“Prayer and pains, through faith in Jesus Christ, will do anything.” This man of old has been called the father of the free school system in this country, another proof that the missionary spirit broadens the man and blesses the whole community.

What Eliot’s “prayer and pains” did for the Indian still shines upon history’s page. He established settlements, gave to them various industrial occupations, bridge-building, agriculture, houses, clothes. He enlisted others at home and in England, and a corporation for promoting religion among these aborigines was formed in New England. Security was afforded white citizens and the privileges of self-government were accorded to the Indian settlements. There were fourteen towns of “praying Indians,” and in fourteen years the number of the natives thus distinguished was 3,600. Before “the Apostle” died, at least twenty-four of his beloved red brothers were associated with him as fellow-preachers. And be it remembered that Mrs. Eliot, noted for her medical skill, was a helpmeet for him, in those days before woman’s medical missions existed.

Among the natives in Martha’s Vineyard and Nantucket, laboured Thomas Mayhew, and his father of the same name. The son was lost at sea on his way to solicit aid for the work, and although the father was then seventy years old he began to study the Indian language, and until he was ninety-three he carried on the work, often



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walking twenty miles through the woods to preach to his forest congregation.

Another life that burned out in service and sacrifice in behalf of the copper-coloured race was that of David Brainerd. New Jersey, Delaware and Pennsylvania formed the field of his toil, and though he was called home at the age of twenty-nine, he accomplished much for his Master, and "his works do follow him." "O that I could dedicate my all to God! This is all the return I can make Him," he wrote, and kindred expressions still glow upon the faded pages of his journal.

David Zeiberger, who spent sixty laborious years chiefly among the Indians of Ohio, is counted worthy to rank with David Brainerd.

Limiting himself to coarse and meagre fare, for the work's sake, this man, in labours more abundant, established sixty Christian towns, and died at the age of eighty-eight, with his Tuscarora converts weeping around his bed.

It was back in the thirties that four historic braves of the Nez Percés, came across the mountains of the Northwest looking for "The Book of Heaven," and returning, alas, without it. But the later answer to that pathetic appeal was Marcus Whitman, and, as one says, "The world knows *his* story, if not *theirs*." The desert journey of the missionary and his bride, with others of an elect company, their toil and burden, the heroic ride across the continent that saved Oregon, and the martyrdom which closed the story of Marcus



Whitman and his wife, now written in letters of flame upon our country's annals, are known and read of all, or, if not, the pity of it—oh, the pity of it!

Stephen Return Riggs is another name written upon the record that endures.

Born in Steubenville, Ohio, he was commissioned a missionary in 1837, and appointed to Fort Snelling. From time to time he published lesson-books in Dakota, and prepared a dictionary of that language, published in 1852 by the Smithsonian Institution. His Dakota-English Dictionary was published by the Bureau of Ethnology in 1883.

Time would fail to tell of all the advance guard of missionaries who kindled the first lights in the forest, and blazed a trail where now there are highways.

Think what would have been lost to science and history if these pioneers had not started when they did along the dim, untrodden ways, to gather and conserve traditions, language, customs and beliefs before the opportunity was lost in the vanishing of earlier tribes from off the earth, and the lapse of their traditions and tongues into the silence of the past!

But the glory of these names and their contributions to the stores of education, will not compare with the gain of their labours. They not only gathered early sheaves, but plowed fields for our seed-sowing. How shall sower and reaper rejoice together, if we do not follow on,

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after such preparation of the way? Is there not a "corporate immortality"? Read it in that roll-call of heroes in Hebrews where we learn that "they without us should not be made perfect."

This brings us to the climax of this study, the consideration of this special mission field to-day, its more recent past, with seed-sowing and sheaves, and its present opportunity.

### THE OBLIGATION

The late ex-President Harrison said in his opening address as Honorary Chairman of the great Ecumenical Missionary Conference in New York in 1900, "It is a great work to increase the candle-power of our educational arc-lights, but to give to cave-dwellers an incandescent light, may be a better one."

If these "cave-dwellers" are our near neighbours, the obligation is still more pressing, and we may not wait to bring the educational arc-lights at home to the utmost candle-power first.

We must give because we have it by us, and we dare not send our neighbour empty away if we would "fulfill the law of Christ," who is our Master, and who says, "Freely ye have received, freely give." Will "three loaves" do?

"*Noblesse oblige*—nobility lays under obligation—not only its possessor, but all who come in contact with it," said Dr. Augustus H. Strong, at the Ecumenical Conference, and he added, "We feel bound to imitation. When Christ said, 'Go,' His disciples went because they saw

Him going to help and teach. But there is something better than obedience to authority, and this is the authority of an inward impulse of love. When Jesus bids us 'Go,' we wish to go. We can but speak the things that we have seen and heard." The obligation of love is highest of all, love such as Jesus felt for the multitudes on whom He had compassion.

We have a peculiar obligation of debt to these native Americans. We have robbed and plundered them, forgotten and neglected them, and from many a sodden field "the voice of our brothers' blood" cries out to us to give to the scattered remnants of the race the Bread of Life Eternal.

#### ORGANIZATION

The day of haphazard is past. It would be a poorly sown field that was left to the fitful impulses of those who "had a mind to work" somewhere, sometimes, and who ran hither and yon, dropping the seed as it happened, in sun-baked corners or open furrows, without system or supervision. We have not so learned service.

The best thought, plan, and practice of all the workers, have been crystallized for the benefit of the work. System, law, and order now obtain, instead of the nebulous uncertainties of mere impulse and emotion. While there is much machinery, the "spirit within the wheels" redeems the work from being simply mechanical.

Woman's work is almost universally organized

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to promote knowledge, stimulate study, offer the royal privilege of giving, train in systematic benevolence, gather up the fragments and join in the "prayer and pains, that, through faith in Jesus Christ, will do anything." The missionary associations and boards of the various denominations, with their perfected machinery, have a recognized headship and authority, whether composed of women or of men, and their work gives oversight to the entire missionary field. From local organizations in the churches the funds pass to these general distributing agents, as the rills swell the streams, and at last the tide pours into the reservoir whose outflow irrigates the whole wide area. But there is much to do in digging channels for the rills, widening the streams and keeping all clear of obstructions. All this machinery is not for the sake of "seeing the wheels go 'round," but is in the interest of progress and perfection.

Home missionary work among our red neighbours, as among those of other complexions, is twofold: Educational and Evangelistic. This is a distinction without great difference in result, since Christian education evangelizes and evangelical teaching educates. The work done in mission schools, however, is largely for the youth, while the preaching service and house-to-house visitation include the adults. Both teachers and preachers are needed in the beckoning field. The woman's boards have especial charge of the work of teaching and the support of the

teachers. A single phrase in a school report, "The adult primary class" shows that educational work is not confined altogether to young people. There are grown folk who are beginners in the graded school which gives them the first chance of a lifetime to become learners.

One of the magnificent grainfields which the far West affords, under full cultivation with all the appliances and the busy workmen, is an inspiring sight. How much greater is the inspiration of a glance over the home mission field, where the orderly companies of workers from all denominations, united in heart, in aim and purpose, are busily engaged, looking towards the harvest.

There is far too much unoccupied space, and far too much for each to do for any waste of time in disagreement or critical comment. Lines are drawn, it is true, but no one has time or inclination now to put up fallen fences. The workers are often in such close communication that now and then one and another will "let fall some handfuls of purpose" on the other side of the dividing line, for the benefit of another who is busy there. The work has always been one. Now, as never before, the workers are one. "And let all the people say, Amen."

#### OBSTACLES

Colonel Pratt, of Carlisle Training-School, once said in a public address: "I say to my boys, 'If you find difficulties in the home where I send



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you, thank God for it. That is God's way of making men. Overcome. Don't run away.'"

The Right Reverend William Ridley, Bishop of Caledonia, in western Canada, said in reference to his arrival among the Indians of his field, "Do you suppose they wanted us there? Not at all. We went not because we were wanted, but because we were needed. And we met with difficulties, thank God. Difficulties are the condiments of life."

Missionaries among the Indians have had abundance of such spice in their work, but, so far as the records go, they have not complained nor given up, even when the spice has been greatly in excess.

Bishop Ridley adds a lavish seasoning of rejoicing to his remark above, in the later comment, "I don't know brighter characters now, than among those Indians on the coast. We have a jail that has had nobody in it for twelve years and now we are going to turn it into a coal-house."

Surmounted obstacles turn to stepping-stones, it seems. But we need not expect to get over them blindfolded. We must face them as we find them.

In helping the Indians, one of the first and greatest hindrances is, as in other cases, the condition of woman. Here, as elsewhere, there are degrees of degradation and of eminence. It is true that Indian women are not universally in subjection, as in some heathen lands. Among



the Navajoes the squaws own the sheep, and in other tribes the teams, and have certain other property privileges. In many, the woman gives the family name to the children, and, in some tribes, the woman holds the right of separation, and can send her husband away at her will, which gives her a certain position of power. In earlier days the servitude of the women was not considered degrading, but the duties of providing for family necessities, preparing food and shelter, dressing the skins and such labours, were assumed that "Hiawatha" might be released from drudgery, and become a brave to be proud of, worthy to wear the eagle feather.

The training of the children has always been largely the woman's part, and, in the tribes of better condition, most thoroughly has this been done, so far as outward observances go. The little ones have been drilled in courtesy, which requires that an older person should never be addressed by name but always by some term of relationship or politeness, that the name of a person should not be asked, that self-control be exercised from babyhood, and patience, without murmuring, and that hospitality be practiced—the child being usually delegated to offer this. The mother also trains the younger ones in exposure and endurance for the sake of hardihood, allowing sun and storm to beat upon them and making them endure bumps and bruises without cry or complaint. Indian mothers have been noted as the most affectionate possible, and,

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while insisting upon obedience, and teaching reverence for the Great Spirit and for the child's elders, punishments, especially corporal punishments, are almost unknown.

With all these brighter traits, the average character and condition of the Indian women have set a barrier against the progress of Christianity and education. It is the Indian mother who refuses to "walk the white man's road," and does all she can to keep husband and children from taking that way. She clings with woman's constancy to her home and religion of a thousand years past, refusing to accept the better way, while the tide of education is sweeping from her that which she holds so dear. She is stubborn, she is dirty, and would not be otherwise. She is fearful that civilization will snatch her children away, and this, says one from the field, "makes her a still greater savage. The real Indian problem that confronts the missionary is the Indian woman."

The nature of the men complicates the problem. The dominant pride and independence, the native cruelty and craftiness, the still uncrushed warrior spirit, the hard reserve, the torpid indifference, the resentment against seeming interference, all these traits make it difficult to approach the Indian man, and to influence him. "Our great hope is in the children. It is hard to reach the men," exclaimed a missionary of long experience.

The Indian tongues are barriers to advance.

The Arapahoe is so difficult that it is said no white man has ever mastered it. The Cheyenne is almost as hard to learn, although a few have acquired it.

The fact that many of the languages are wholly unwritten, renders them the more baffling. The limited vocabularies furnish another obstacle in the communication of the truth. The terms for Christian teaching are wanting—for example, the word for forgiveness. Rev. Walter C. Roe writes out of his own experience in Oklahoma, "Most of our preaching must be done through the medium of an interpreter, or, if several tribes are represented, through several interpreters, speaking in turn or simultaneously. No one who has not made the attempt can realize how hard it is to convey Gospel truth through this dissipating medium. Too often the message is distorted through the ignorance or even the intention of the interpreter, and, even if honestly and accurately transmitted, is shorn of all eloquence and enthusiasm."

Alas for the truth that long and bitter experience has made the Indian suspicious of the white man! It takes long to pay the price now required for the winning of confidence and affection. The feeling of injury and resentment against the government, its agents and employees, and against the white settlers who have obtained fraudulent possession of lands, in their merciless greed, will take long to heal.

The unspeakable curse of the "fire-water"

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offered the Indian by the hand of so-called civilization, is also one of the greatest obstacles in the way of Christianization.

When the missionaries have gained some standing-ground, then comes the conflict with old traditions and superstitions, and the smouldering hostility to the white man burns up fiercely at this attempt to take from the red men the heritage of the past. They admit, generally, that it is well for the children to "take the Jesus road" but for themselves they cling to the old rites. The medicine men present a solid front of opposition. Among the tribes of the southwest a new religion called "mescal worship," is another hindrance. It is so called from the herb used, which produces frenzied excitement, and everything in this later paganism is arrayed against Christianity.

It is a surprise to the Indians to learn that "taking the Jesus road" not only means giving up their ancient rites, but the renunciation of their sins. They might accept new theories—but a new life of self-denial, sacrifice and service, meets with resistance within and without. Christian Indians know only too well what it is to be "persecuted for righteousness' sake."

The presentation of these obstacles is only fair to the cause, to those who are making the clearings and sowing the seed, and to the workers who are furnishing the seed-baskets for those who go forth. Moreover, the work done in spite of these difficulties, magnifies the "mani-

fold grace" of Him "with whom nothing is impossible."

Through, and around, and over these very obstacles, behold the wonderful

#### OPENINGS

"We have started on God's road now, because God's road is the same for the red man as for the white man," said Chief Lone Wolf when the first Indians, seventeen in number, entered Hampton Institute. The openings into God's road are continually multiplying among these neighbours of ours. Sentences like these shine out from the letters of missionaries:

We believe these people are waking up. We believe the light is beginning to shine.

The morning cometh. There are signs of dawn.

Rapidly the Kiowas are folding the tepees and learning to live in their new houses.

From every direction come cries for help.

From the Seminole country comes the yet unanswered question from Indian lips, "Why do not Christian women in the states send us teachers? Is it because we are so near that they do not hear our cry?"

Said Chief Pokagon, "I now realize that the hand of the Great Spirit is open in our behalf, and Christian men and women are saying, 'The red man is our brother and God is the father of all.'"

Here is a message from a Comanche to his Hopi friends: "Dear friends, I am an Indian and a Comanche, and I am in Jesus road. I am walking very hard in Jesus road, and I want you to walk in it too. That is why I am giving you this talk. Jesus road is a good road."



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The progress in government policy and in the civilization of the Indian has prepared him to alter the opinion of Christianity that he gained from contact with the worst white elements. "He has learned to distinguish between the true and the false," writes Dr. George M'Afee. "The Indian's sense of justice is his most prominent characteristic. When he meets with justice at the hands of the Christian missionary, teacher or professor, he is won. A radical change of sentiment, affecting the attitude of whole tribes, has occurred within the last decade. Now, there is scarcely an Indian nation, tribe, or band, which does not recognize Christians as their best friends, and readily respond to every effort made by the church, through missionaries and teachers, for their betterment."

A letter from the field contains this word:

"Our work has succeeded against many obstacles. There is a great opening for the Gospel among the Pawnees and Poncas. Shall we let these people within seventy-five miles of the Kansas line continue to worship idols made by stuffing geese-skins? A wail of sorrow is going up from the lowly homes of these children of the forest in their utter wretchedness—an unvoiced cry for help."

So many Indians near Wolf Point, Montana, begged the missionary to take their little children, so that they would not have to send them twenty miles away to the government school, that a new plan of self-support was devised, which has been



very satisfactory. The Indians who beg for places for the children are asked to provide supplies for them. Beginning with five, the number soon increased to forty-nine, and the desire to keep their children with this teacher has led many parents to greater industry, in order to provide support. This is an opening especially encouraging.

A missionary to the Mojaves, who are among the most degraded and dirty of the Indians appearing at the stations along the Santa Fé Railroad, writes of the increasing opportunities among even these, eighteen having just been received into the newly-organized church. He begs tourists to look beyond "Navajo blankets, Papago pottery and Pima baskets, and consider the uplift of the people."

Another missionary writes, "How delightful to see the gospel of soap and water making its silent but sure way in the grimy cabin." When cleanliness finds an entrance, Godliness enters the opening.

It is said that the Indians now use the mails to a considerable extent. Those who cannot read, have their letters interpreted for them. Here, indeed, is a fresh opening and an avenue of influence.

An Indian chief wrote to a Southern Board of Missions:

"God did not reject us. I hope His friends will not reject us. I hope your board will soon send a man in the name of Christ to come and

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seek and save the poor lost red man. We are distressed on every side. We want friends and help. Our last and only hope is in the Church of Christ. Our woes are heavy upon us."

Before the first missionaries came to Saddle Mountain, Oklahoma, the hearts of the Indians were steeled against all inroads of white men. Their objections to a government school were so great that another site was chosen. "When the Great Father brought them a missionary, a little bit of a woman who could not defend her scalp against them for five minutes, they were mightily stirred, and said, 'We will let this Jesus woman sit down with us because the Great Father has sent her.'"

At first they objected to "the church road," and would have no building, fearing the "bad white men" would come, but at last, some time after the organization of the missionary society, "God's Light upon the Mountain," they changed their minds about "the church road," and called it "the way ahead road," which the teacher had showed them.

Another lovely young teacher among these people was called by them "Aim-day-co." The Kiowa chief, Big Tree, thus explained the name:

"When we Kiowas see any one going the wrong road and into danger, we cry out 'Aim-day-co—Turn this way.' Our sister saw us on the wrong road—she saw our great danger and called to us, 'Turn this way. Turn to Jesus.' Therefore we call her 'Aim-day-co.'"

Soft-syllabled in Indian tongue,  
How sweet that word to claim.  
O who that knows that race astray,  
And knows full well "the Jesus way,"  
Will take this fair new name?

Those who cannot go may "help go," and the warning, "Turn this way," may be uttered in "silver speech," as the coins bearing His image and superscription fall into the treasury by which the Master sits to-day.

#### INGATHERINGS

"He shall gather them as the sheaves unto the floor," might have been spoken by Micah of the souls in our Indian mission field.

"Yet shall not the least grain fall upon the earth" is as true as when Amos said it, for the grains are "gathered one by one."

"No men on earth respond more quickly and more joyously to the revelation of God's saving love, than the Indians. Whole tribes have been Christianized. They maintain Christian homes and schools with as much stability and enthusiasm as many a white community with the spiritual momentum of many godly generations back of it. Sixty thousand of these people have already become merged into our national life as citizens."

At least eight Protestant denominations are engaged in mission work among the Indians of this continent—Methodists, Baptists, Presbyterians (including North and South, also Cumberland

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Presbyterians, Reformed Presbyterians, and other branches) Episcopalians, Congregationalists, Friends, Moravians, and Swedish.

Statistics change too often to be accurate, even if totals from each branch of work were available. We must be content with general statements of vast encouragement. The outlook is over the whole broad field, and we do not care to stop and particularize the windrows or take the dimensions of the garner into which the grain is gathered.

A comprehensive statement comes from the Episcopal Bishop of California, having supervision over an immense territory reaching to Alaska. Bishop Ridley says that he remembers when there was not a Christian Indian from the tidal waters to the river sources among the mountains, but that now there is not a tribe without church, school, and band of praying Christians. He also says that in his extended travels at home and abroad he has not known brighter Christian characters nor more moral communities than among the Indians of British Columbia.

It is said that seldom have earlier fruits been reaped than in the Indian mission field. Within a year of the landing of the Pilgrims, Elder Cushman sent back report of the "tractable disposition" of Indian youth.

In 1830, 250 Choctaws were received into the church during the year. There was a church also among the Chickasaws and another among

the Cherokees of Arkansas. The haughty Chickasaws were known to go ten miles to evening meeting, torch-lighted along a muddy footpath. In 1828 a teacher wrote, "I have never seen any people so hungry for the bread of life." About one-fifth of the Stockbridges at Green Bay were Christians, and at this time, three-fourths of all the church members among the missions of the American Board were Indians.

From that earlier to this later day, encouragements have continued. In December, 1904, the Indian population of South Dakota was 20,000. Of these, 4,000 were communicants in about one hundred congregations of one denomination, some districts containing fifteen or twenty of these. In making a circuit of them the missionary is obliged to travel from two to four hundred miles. These Indian congregations gave last year \$8,075.

The Pima Indian church in Sacaton, has a membership of 525 members, the largest of any church in Arizona. This is one of seven gathered by that heroic missionary, Rev. Charles Cook, whose heart was so stirred by hearing of the Pimas from an army officer, that in 1870 he gave up the pastorate of a German church under his care in Chicago, and started out without pledge of support from any Board and without money enough to pay his travelling expenses. He took a Bible, a rifle, a small melodeon, and some cooking utensils with him. While learning the language he supported himself as a trader. For ten



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years his labours seemed vain, but now the results show 1,100 Christian Indians, and Mr. Cook requires nine helpers in his work, six of whom are Indians. In one house of worship the adults crowd the room at one service, and in the evening the children fill it. Only in this way, turn about, can the house accommodate the numbers. An on-looker reports, "It may well be doubted if such a devout and worshipful audience can be duplicated in our land."

"If there is anywhere in the United States at any time of the year, a religious gathering which surpasses, or even equals, in interest, the annual convocation of the Indian congregations of South Dakota, I should like to know it," writes one competent to speak.

At this time about 2,000 people gather together. There are ten departments, represented by delegates, and each company bears aloft a white standard with a cross, and the motto, "By this sign conquer," embroidered in different colours for each division. These great companies start from their several camps, fall into line before bishop and clergy and march to the place of meeting. A photograph of this great kneeling congregation, engaged in solemn worship on the vast level of the blue-arched prairie, red men and white together, brothers all, is a picture which once seen, though but in the compass of a leaflet, can never be forgotten.

The representatives of ninety congregations gather to consider woman's work at this time,



each delegate anxious to tell her story and to present the offering from her district. These gifts, at the last convocation, varied from three to five hundred dollars, and at the close of this memorable day those sisters in red had offered nearly \$2,500 for the missionary work in South Dakota and elsewhere, at a sacrifice that meant many times what that amount would have cost white people in moderate circumstances. Less than thirty-five years of missionary work in this field by Bishop Hare and his clergy, with their wives, have changed the fierce, warlike heathen Sioux into these devout Christians.

Perhaps one reason why Bishop Hare is such a great favourite with Sioux and Oneidas is that he believes in making the boys and girls in the schools as happy as possible. He says that with the breaking up of pagan rites, goes much of the heathen merry-making, and there should be good, wholesome fun to take the place of the wild diversions of the old days. "Civilization," says the bishop, "seems a hard taskmaster, always saying 'Life is earnest, Time is short. Hurry up. Hurry up. Report for duty at seven o'clock,' and so on—forever. The old Indian life was like his moccasin, soft and easy-fitting. The new life is like a tight boot, which rubs and makes him sore. Therefore, the more innocent fun we can have in our Indian boarding-schools, the better, and nothing pleases me better, the teachers and scholars know, than a pretty tab-leau or a merry song."

And be it known, if so be that any are yet in ignorance as to this, that the sour-faced and grumpy missionaries, if ever there were any, are seen no more in the land, and the happiest, heartiest of mortals, with unquenchable cheer in the midst of deepest dark, now go pleading, "Come, come, unto God my exceeding joy." The Indian school playgrounds echo with song and happy laughter, for the truest gladness is found in "the Jesus road."

President (then Governor) Roosevelt's address at the Ecumenical Conference, rehearsing his personal experiences among the Indians, stirs the pulse-beats even now, from the printed page.

I spent twice the time I intended, because I was so interested in seeing what was being done. It took no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching them to be Christian citizens.

When I came back I wished it had been in my power to convey my experience to those well-meaning people who speak about the inefficacy of missions. I think if they could realize but a tenth part of the work being done, they would understand that no more practical work, nor more productive of fruit for civilization, could exist than that carried on by men and women who are giving their lives to preaching the Gospel to mankind.

Out there on the Indian reservations, you see every grade of the struggle of the last 2,000 years repeated, from the painted heathen savage, looking out with unconquerable eyes from the reservation where he is penned, to the Christian worker of dusky skin, but as devoted to the work and as emphatically doing his duty as given him to see it, as any one here to-day I saw a missionary gathering out there on a reservation, the same in kind, though not the same in grade, as that here, and it was a gathering where ninety-nine per cent. were Indians ;

where they had come in wagons with ponies, with the lodge poles trailing behind them over the prairie two hundred miles, to attend this missionary conference. They were helped by the missionaries, but they did almost all themselves, subscribing out of their little, what they could, that work might go on among their brethren who were yet blind. It was a touching sight to look at and learn from.

You who go throughout the world realize that the best work can be done by those who do not limit it to their own immediate neighbourhood, that the nation which spends most effort in trying to see that the work is well done at home, is the one that can spare most effort trying to see that duty is done abroad.

And yet—there are forty-two of the one hundred and sixty-five existent tribes, who have not even heard of Christ.

Lift up your eyes, the garnered fullness see,  
But note where wasting sheaves ungathered lie,  
And say not idly, "What is that to me?"  
For lo, the Harvest Lord is standing by.

## WORK OF WOMAN'S HOME MISSIONARY SOCIETIES (See page 159)

### GLEANINGS

While yet one unresisted wrong  
Blurs half the brightness of our stars,  
Our feet shall march to holy wars  
Our hearts for love of Christ be strong —  
From East to West, from sea to sea,  
His bugles sound for victory.

—*Flora Best Harris.*

[The "farewell" of the young Nez Percés brave, who with three companions, in 1834, took the untrodden way to St. Louis, in search of "The Book," is most touching. Falling into the

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hands of those who showed them only pictures and ceremonies, they failed to find the help they sought.]

"I came to you over a trail of many moons from the setting sun. My people sent me to get the white man's Book of Heaven. You took me where you worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men, or young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground, and no white man's Book to make the path plain. I have no more words."

It was in 1836 that Dr. Marcus Whitman, and Rev. H. H. Spaulding, fired by the report of this incident, took the long journey, with their brides, to the far-off field. Twenty-four years after Dr. Whitman's ride of four thousand miles to save the Northwest to our country, and after his martyrdom, Mr. Spaulding returned to Idaho, and during three years there was such continuous interest that 696 Indian converts were enrolled.

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Recently Rev. James Hayes, a native pastor, trained by the M'Beth sisters (who have been called "a walking theological seminary"), has been sent by his congregation on more than one trip to teach their old enemies, the Shoshones and Bannocks, the way of life. The church took up a large offering—over \$200—to bear the pastor's expenses; then, deciding that an elder and, later, that the pastor's wife should go too, these Indians, who were not troubled "concerning the collection," proceeded to take up a second and a third offering, all in one day, for this missionary expedition.

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The roll-call of missionary heroes in Indian work includes many other names. Perhaps the very first who did enough to

entitle him to be called a missionary, was Roger Williams; he even preceded John Eliot in his interest, although not in systematic work. It was his insistence that the king had no right to give away the red men's land, that caused his banishment.

A later hero was John Stewart, missionary to the Wyandots in Ohio. He was a young mulatto, born of free parents, blessed with a beautiful tenor voice, who had received some education. He heard a voice calling him to preach to the Indians, and being "not disobedient to the heavenly vision," he devoted his life to the work.

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The translation of the entire New Testament from the original Greek, and a part of the Old Testament from the English version into the Creek tongue, to be used by the Muscogee and Seminole tribes, was accomplished by Mrs. A. E. W. Robertson, of Muscogee, who has spent more than half a century of busy, beautiful years among the Indians, and in their service.

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What sort of Christians do the Indians make? Outspoken, devout, steadfast and intelligent. In the matter of benevolence, they put us all to shame. A missionary writes of one woman who showed her twenty-five cents tied in the corner of her shawl. "The coffee and sugar are calling for it," she said, "but I have tied it up tight so it can't get away, for I have promised it to Jesus."

A native Kiowa said, "This is the first time we ever heard of the 'money road' for Jesus, and our hearts are glad that you told us about it. We all want to go this road." In another mission many pledged from five to ten dollars apiece for missionary work and each redeemed his pledge promptly. During twenty-five years, the natives in one mission raised \$17,652 for Indian work.

"It is well worth a journey across the Dakotas to witness the annual gathering of their women in their missionary meeting, presided over with grace, and the program carried out with intelligence and fervour. For years the annual gifts per



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capita of these Sioux sisters have measured up to the standard of their more highly-favoured sisters of the denomination to which they belong."

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Do the educated Indians go back to their blankets? Some do. A number of white people have been known to lapse, after high privilege. But the greater proportion remain steadfast and "instead of leaning, they lift."

"In Hampton Institute, New Year's morning is signaled by the unveiling of the motto of the senior class. When the flag was withdrawn from the motto of the class of 1903, the words 'Service our Mission' were disclosed."

The Christian Endeavour idea has spread among our red neighbours, and proves to be among them what it is elsewhere, an incentive to noble service.

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"The W. C. T. U. has lengthened its cords and strengthened its stakes among the tribes and the Anti-Saloon League has come permanently."

The petitions against the removal of the prohibitory laws which the Indians themselves insisted upon in treaties, should prevail to prevent the admission of Indian Territory to statehood with the statute repealed. To do otherwise would be an unspeakable evil.

### MESSAGE FROM THE WORD

#### THE LAND FOR CHRIST

First Promise.	Genesis 13 : 17.
Set before you.	Deuteronomy 1 : 8.
How to hold the land.	Deuteronomy 5 : 31-33.
What sort of a land ?	Deuteronomy 11 : 11, 12.
Why not possess it ?	Joshua 18 : 3.
Not one good thing failed.	Joshua 23 : 14.
Much land to be possessed.	Joshua 13 : 1.
Watchword : Be Strong.	Joshua 1 : 6, 9.



OUR LAND FOR CHRIST

(Tune: *Martyn*)

Rise, ye children of the King,  
Yours a heritage unpriced.  
Unto Him your tribute bring,  
Take this glorious land for Christ.  
Where its mighty rivers run,  
Where its lakes majestic lie,  
May His perfect will be done,  
And His banner lifted high.

Over continent and coast,  
Islands far, and forest dark,  
Onward march, a conquering host,  
Your Commander's way to mark.  
Over many an alien race,  
Let the flag of conquest fly,  
Bring them to Him, face to face,  
Those for whom He came to die.

Tarry not. Be strong in Him,  
Take the land to be possessed.  
He whose eye is never dim  
Leads you in your holy quest.  
Conquer only in His Name,  
Follow only His command,  
Falter not, till He proclaim  
All this land Immanuel's Land.

—J. H. J.

MEMORY TEST

1. What constitutes the Indian mission field?
2. Describe the traits which make the Indian susceptible to the truth.
3. Give account of the beginnings of Christian work among the Indians and name some of the pioneers.

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4. Mention some benefits of organization, and give the general plan of missionary work in its twofold aspect, educational and evangelistic.

5. Give brief review of obstacles in the way of effort and achievement.

6. What are some of the present encouraging openings?

7. How many, and what denominations are engaged in mission work among the Indians?

8. What can be said of ingatherings among Choctaws, Chickasaws, Pimas and others?

9. Give some incidents showing the eagerness of Indians to be taught.

10. Give the views of President Roosevelt, as to the value of missions among the Indians.

11. What are the special forms assumed by woman's missionary work?

12. Give illustrations of its success.

# THE SPANISH-SPEAKING PEOPLE

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Earlier and Later Days

## THE NAMELESS FOLD<sup>1</sup>

O Shepherd of the Nameless Fold,—  
The blessed Church to be—  
Our hearts with love and longing turn  
To find their rest in Thee.  
“Thy kingdom come,” its heavenly walls  
Unseen around us rise,  
And deep in loving human hearts  
Its broad foundation lies.

From out our low, unloving state,  
Our centuries of strife,  
Thy hand, O Shepherd of the flock,  
Is lifting us to life.  
From all our old, divided ways  
And fruitless fields we turn  
To Thy dear feet, the simple law  
Of Christian love to learn.

O holy kingdom, happy Fold !  
O blessed Church to be !  
Our hearts in love and worship turn  
To find ourselves in Thee ;  
Thy bounds are known to God alone,  
For they are set above ;  
The length, the breadth, the height are one,  
And measured by His love.

—*Mary A. Lathbury.*

<sup>1</sup> By permission. The words are set to music in the Assembly Hymnal.

## IV

### EARLIER AND LATER DAYS

**M**ANY of our next-door neighbours speak in strange tongues. The alien speech does not alienate us, however, for all can read and understand the sign-manual of love, and close communication is thus established with all who are "under our flag."

In earlier days, we heard the musical syllables of the Spanish language echoing over remote borders, and, later, within the far western and southern boundaries of our land. Now, those who speak this tongue are gathered in great numbers among us, especially in our new island possessions. We feel the tightening of the neighbourly tie that binds. We thought, perhaps, that we had quite enough to attend to with the first appeals "to do good and to communicate" without these alien races in their clamorous need; but long ago we heard the voice of loving command saying, "Give a portion to seven and also to eight." We have always found that if the eighth portion is required, we can find it to give. The need was never more pressing than now among our Spanish-speaking people, and again the familiar Voice is heard, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give thee, when thou hast it by thee." We know very

## 100 Indian and Spanish Neighbours

well that we have more than "three loaves" in the house, when the midnight knock is heard. Let us, therefore, "arise and give him as much as he needeth" of this bread of knowledge, love, and life which our Master breaks and puts into our hands to "distribute to the necessities" of waiting souls.

### NEW MEXICO

This land of "sun, silence and adobe" is very old. Over it still broods the spirit and the spell of romance come down through ancient days. Historians tell us, that since the year of our Lord, 600, New Mexico has been the abode of nations. In desolate places, half-buried in storm-blown sand, the broken walls bear witness to a population of many thousands even in those days of the middle ages when crusading knights led the hosts to the Holy Land to recover the Holy Sepulchre. In cliff and cave are written the stories of remote peoples and the symbols of their faith. Temples and altars rose upon mountain and valley before the century of Cortez and his conquests, and even the ruins of palaces and cities betray the perfection of civilization attained by the native races of the Western Continent. Within this territory was cradled the race over which the Montezumas were kings, and the pages of their history flash with a barbaric splendour like that of fairy tales. A perfect military system and a system of schools were maintained, and literature was preserved by means of hieroglyphics.



After Cortez had conquered the Aztec empire and established his ill-gotten power in Mexico, there came amazing tales of the wealth of a country to the north, with "seven cities of gold," and the fabulous reports led the Spanish leaders to the discovery and invasion of New Mexico. Greed of gold and love of adventure lured an exploring army of Spaniards which marched on to spread devastation through the new territory. For years the native tribes defied the invaders, yielding at last to overpowering numbers, not to greater courage, and Spanish rule ran through three hundred years.

Through all this period there was no advance in politics, the arts, sciences, education or religion. In 1846, but one school was to be found in the region now known as New Mexico.

The very location of many rich mines worked by the Spaniards was forgotten, and others were idle. Implements of manufacture and of agriculture showed little advance since the days of the primitive forefathers, and, as in Mexico, the amalgamated aborigines and Spaniards produced a new type of inhabitant, the Mexican. The territory differed little from the parent country, from which no natural boundary line divided it.

During the war with Mexico, General Kearney had orders to push his division across the plains to Santa Fé, and take New Mexico. Under a flag of truce, he tried all powers of persuasion to induce the authorities to yield peaceable assent to the "claim of annexation," but without avail.

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An army of 7,000, gathered by the Spanish leader, opposed the American's advance, but dissensions arose, panic followed, and nothing but abandoned breastworks of fallen trees, and nine pieces of artillery were in position to defend the capital against our army, when the United States flag was raised in Santa Fé. August 22, 1846, General Kearney formally declared New Mexico to be a part of the United States. Thus, without gunshot or bloodshed, this vast territory was transferred from Spanish dominion to the freedom of American government.

The magnificent resources of the new possession were but little understood or appreciated, California gold, Nevada silver and Colorado grazing plains being counter-attractions. For the first quarter-century of possession, this part of the United States remained as it was found, essentially foreign and uncultivated.

But the tide of immigration has set towards New Mexico. Railroads have made it accessible, its healthful climate has made it attractive, government affairs have called to it men of ability, and legal settlements of land-claims have invited lawyers, while engineers, capitalists and others have aided in developing its resources. Schools and churches are multiplying, and the pressure of the American idea has even compelled the Romanists, who have so long dominated it, to take forward steps in education, establishing schools of high grade in some of the principal cities.

There are four distinct and somewhat antagonistic classes, making up the population of New Mexico. First of these are the

*Pueblo Indians.* These are remnants of the native race, whose history and antecedents lie in a dim past, almost beyond our tracing. Scattered in seventeen towns, possessing a common language in the Spanish, but using twelve or fifteen dialects among themselves, nominally Roman Catholic, but more truly pagan, partially civilized and entirely self-supporting, these Indians live in the communal houses associated with their name.

*Roving Indians.* There are from ten to thirty thousand of these interlopers, who have drifted southward, having nothing in common with the Pueblo Indians, and being, in their savagery, more or less of a menace.

*Americans.* From 9,000 in 1880, the American population has been steadily increasing, and is now the dominant force in the territory.

*Native Mexicans.* These are the Spanish-speaking people that now invite our neighbourly interest. They are of mixed origin, Spanish and Indian, and when released from the galling yoke of Spain they still remained under priestly dominion. Church tithes, and extra demands for masses, penances and privileges, have drained their resources, till the poverty of the masses is almost inconceivable. Only within the last few years have tables and beds formed any part of ordinary Mexican house-furnishing, a wooden chair or

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box upon the mud floor of the mud house, being the extent of conveniences.

In dreamy idleness the dwellers in this "Land of To-morrowness" spend much of their days. Their lack of energy and management accounts in part for their poverty, although the still larger measure is caused by that extortion which makes the ringing of church bells, baptisms, burials and every other ordinance and privilege, a burden under priestly rule.

How can women sew who have nothing to sew, or cook with nothing to cook? Their idleness is as pitiable as it is pernicious. The women are densely ignorant, as a class, but few being able to read, while a large proportion of the children are growing up with no facilities for even an elementary education.

In New Mexico are found all gradations between the opposite types of courteous cavaliers and the lowest specimens of squalid wretchedness. The Penitentes still exist as a class, exceeding the old Hindus in self-imposed tortures even unto death. They are nominally Catholic but are not formally recognized by that church, and even in recent time their excesses are a piteous appeal for light in their pagan darkness.

In many particulars, New Mexico is still a foreign country, but we must remember that both Mexicans and Pueblo Indians are American citizens, with rights, privileges, and responsibilities, however ill-fitted to exercise them. Yet the light of promise shines over this land, of unde-

veloped, but of unsurpassed natural resources, and New Mexico "bids fair to become a bright star in the constellation of the states."

#### MISSIONARY WORK

"A hundred thousand souls in this sunny land sit under the shadow of a power that only with ignorance can continue its oppression. When shall these people come forth and learn as did Luther that 'the just shall live by faith'?"

The grave question of New Mexico's future and the problem of our Spanish-speaking neighbours, must be solved by varied forces, first Christianizing and then educational and governmental. The Christian churches of our land have given over sixty mission schools to this territory with over one hundred and forty teachers, and a goodly number of ordained missionaries, with five or six times as many native preachers.

The people are hungry for the Bread of Life. A missionary writes, "Never have I seen a place where they seemed more eager to hear the Word. God has put a great commission upon His church. No harder task ever comes to our teachers on this mission field than to refuse admission to boys and girls hungry for knowledge." Many of the would-be scholars are exceedingly bright and promising, and eager to learn the language of this, their own country. When will there be money enough to carry on the King's business, as there is always enough and to spare for the world's traffic, and for saloons and many a snare?



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The mission schools in New Mexico have made wonderful progress and have turned out products beyond all price. In one instance, a school taught by a man and his wife transformed a region twelve miles in diameter. When it was opened, indolence, vice, ignorance, were dominant, and wretchedness prevailed. Now, after fourteen years of effort, the farms are well tilled, American ideas prevail, the women have become good housekeepers, whole families come to church upon the Sabbath day, and there have gone out from this centre, one colporteur, six native evangelists, four Sunday-school superintendents, six church officers, ten Sunday-school teachers, two public school and four mission school teachers. How God has multiplied the seed sown!

Industrial work is carried on in connection with these mission schools and stations with great success, and with the high approval of the Mexicans themselves.

### ARIZONA

Arizona has been termed "the Sunset Land." "Better were she called 'the Land of the Morning,' " writes an interested visitor, "for unto her has come the dawning of a new era."

By the magic of irrigation, deserts are now gardens, bright with bloom and shaded by lofty trees. All extremes of climate and vegetation are found within Arizona's borders, from arctic lichens to the flowers of the torrid zone, from oak and pine to orange and vine. "Charles Dudley



Warner gave a new distinction to Southern California by calling it 'our Italy.' Then Arizona is 'our Persia,' for in soil, climate and production it is far more like Persia than like any other portion of the United States. People who have travelled around the world say that its climate cannot be equalled. As a fruit-producing country and as a health resort Arizona takes first rank."

The indigenous peoples are Indian and Mexican. The Mexicans are Catholic, almost to a man. "They live in adobes, with scarce any furniture in their small homes. They work when they feel like it, and the rest of the time sit in the sun. In some homes where there is scarce anything else by way of furnishing, there is a sewing-machine. The women love above all else to sew, and many of them do beautiful work."

The city of Tucson has been called the "Sodom of America, with more wickedness to the square inch than in any other city in the United States." This is explained by the Mexican love for liquor and the prevalence of saloons. "In one year the owner of the finest saloon in Tucson cleared \$80,000, and to celebrate his success, went up on the *mésa* and threw coins around on the ground for the people to pick up. And this in contrast with a little Christian church that struggled for twenty years to pay a small debt."

In 1853, at the time of American occupation, Tucson was little more than a trading post with a Spanish garrison. It is quite a modern city to-day, although "the old town" remains almost

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unchanged, with narrow streets and mud-walled houses, "fitting symbols of the lives of the Mexicans who live in them, content to exist as their fathers did, observing the same customs." There are between 3,000 and 4,000 Mexicans in Tucson, and about 14,000 in Arizona, or one-third of the population. Some of these are leading business men, and some are clerks and tradesmen, but a large part of the people are still destitute, ignorant and neglected. While Catholicism is strong, many Mexicans are unbelievers, without any Christian faith whatever. A recent census shows the children of school age to be 3,000, of whom one third are Mexicans. The Catholic bishop resides in Tucson, and strengthens the hold of Romanism upon the people. The principal Protestant work in Tucson is among the Pima and Papago Indians, for whom the Presbyterians have a large and flourishing school.

"This is Arizona. What are we going to do for her? She is calling to us. Her women are pleading for a school in which to learn Christian ways of keeping house. Her men are calling. Romanism has kept them in the dust long enough. God is calling us. If you could see the wistful look upon the faces of the Mexican and Indian women, you would recognize it as the touch of God's finger in their lives for something better."

"O Arizona, sun-kissed land,  
Thy day of birth is near at hand."

### CALIFORNIA

When all of the Southwest now occupied by New Mexico, Arizona and Southern California,

passed into the possession of our government, the deep-rooted conditions could not be legislated out of existence, nor immediately changed.

Our Mexican neighbours who face the Golden Gate are in great need and have heretofore, in comparison with those nearer, been "overlooked in the distribution of the bread." They are within our reach and it is for us to pass the sacrament on to them, with the gracious invitation, "Eat, O friends, drink, yea, drink abundantly, O beloved."

A missionary worker who has had exceptional opportunities and experience in overseeing and in observing this field, writes thus concerning it:

That the people are not generally intelligent in business matters, and that they need instruction in clean, honest living and dealing, is due to the fact that they have been neglected, crowded aside, by the dominance of greed; we find them to-day a people who should have our sympathy and help. They love their children and would have them educated in a way to prepare them for a different kind of life from that which the parents have known. The best help for these young people is given by the Christian boarding-schools, where they are instructed in all kinds of work, and have school advantages combined with home life. From personal knowledge I can speak of most satisfactory results among the girls in New Mexico and California. The people are polite, and usually gentle. Taking the girls while young, we find they have bright minds and willing hands.

Some years ago these people were land-owners, or labourers for those who kept them in ignorance which is bondage. To-day a few have power, but the multitudes are oppressed and indolent. Give them a new hope by opening doors of usefulness and a change will be seen. The girls must be taught to make

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better homes. Intelligent mothers will have different sons to help the next generation. Only in this way can they be desirable American citizens.

The rum foe is abroad. The first thing to greet the eye on entering one of their towns is the saloon-sign, seen till one thinks it must be the only business in town. Can we expect anything good, clean and desirable, where this curse is in the lead?

The Methodist and Presbyterian churches have entered the field of Spanish-speaking people in Los Angeles, and both denominations have schools there. There are also a number of mission schools for these people of foreign tongue, in Colorado.

“Conditions among these people in California do not change rapidly. Their number is greater, for carloads of Mexicans have been shipped into the state—‘shipped’ is the literal word for it.” Some day, may there be a better story to tell about these neighbours of ours.

### WORK OF WOMAN'S HOME MISSIONARY SOCIETIES (See page 159)

#### MEXICAN NOTES

Those inclined to regard New Mexico as a land of cacti, sage-brush, and little else, would do well to read the latest government reports.

The time may come when New Mexico will have as much wealth with which to send out missionaries, as Western Pennsylvania. A senator, arguing against statehood, said: “When God made the world, He said it was good. Then He took up some scraps that were left and made New Mexico and Arizona.” But this senator, like other agnostics, doesn't know what our

God can make out of scraps. He did not know of the greatest pine forests, the greatest deposits of coal in the United States, found in New Mexico. There are sheep enough here, if placed touching each other, to make a flock reaching from San Francisco to New York. The choicest fruit and a marvellous climate may be found here. Don't be afraid, brethren, that the money you put into home missions in New Mexico is going into a bag with holes. It will yield a bountiful harvest.—*The Herald and Presbyterian*.

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Some people now say, "We have been sending missionaries to New Mexico for years. Haven't you got the work done yet? Why don't you get on faster?" For one reason, because for every teacher and preacher sent, the American people has furnished a score of gamblers, saloon-keepers and bad men.

"Why do you give a start when I speak to you?" asked an American friend of a New Mexican neighbour. "The first Americans who came were bad and dangerous men," was the reply, "and I can't get over feeling startled at sound of the American voice, though I have perfect confidence in you." Over against this indictment, I am glad to put the testimony concerning a home missionary, "He was a good man. He was a good neighbour. He never once deceived us." I am glad also to testify to the character of some noble examples of business men, who, without knowing it, are the best of missionaries to these people. Spite of all drawbacks, and considering from whence they have come, the Mexicans are a rising people.—*Rev. J. H. Heald*.

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The missionary was seated at the organ one morning, surrounded by her little Mexican pupils, when Enrique touched her arm and said, pointing to a new boy, "He no song." It went to the missionary's heart because it expresses a great truth concerning these children from the wretched adobes. Dear friends, you who have a song, will you not lend your aid to give the child in our midst a song too? "Service is the keynote in the Master's kingdom."—*Mrs. Anna Kent*.



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Rev. E. H. Stover writes from Alcalde concerning the equipment of a mission school: "Not to be overlooked is a flagstaff, fifty feet high, from which floats a fine eight-foot flag, the only recognizable sign of American civilization as you pass the town. We believe that 'it should not be left to Boston boys alone to salute the old flag, but that every school in the land should follow the patriotic custom,' and we live up to our belief. In the salute 'We give our heads and our hearts to our God and our country—one country, one language, one flag,' the boys fling their hats high, as they shout 'one flag.'"

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In 1889 there stood before the meeting of a Woman's Home Mission Board in New York City the grandson of Father Gomez. In his hands he held the old, worn Bible which Gomez, through some providence hearing of the Word of God, travelled 150 miles to purchase, borrowing a yoke of oxen, and leading one, which he sold for twenty-five dollars to pay for the Book. It led him to renounce Romanism, though when he bought it he did not so much as know of the existence of a Protestant church.

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An old man, promised that a school should be opened in his village, or plaza, "sometime," exclaimed: "Sometime! Sometime I be dead!" The pathetic plea, repeated in the East, secured a school at once.—*Rev. D. E. Finks.*

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In early years individual efforts were made to begin Gospel work among the Spanish, but the one who really established a permanent Protestant mission, was a Christian Mexican from Mexico City, Señor Antonio Diaz, a man of fervent spirit and consecration. Members of this worker's large family are still interested in the work in Los Angeles. The scholars are so happy to come back to the Los Angeles School when it reopens after vacation, that one girl expressed it thus: "I am so glad to be back in school. I like it better than my house, it is my



home." A glance at the dismal places where many live would make it clear that such houses might be gladly left for such a home as the school offers.

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This, also, from California: "If applications for admission to our Girls' Home can be looked upon as an index of appreciation of our work, we may be fully satisfied this year. The mother of one of our oldest girls visited us last week bringing with her three more of the family and only regretting that the baby was yet too young. While most of the people are poor, we see a great advance from year to year in their willingness to help in return for what is done for their children."

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From one of a number of schools for Spanish-speaking people in Colorado comes this word: "There has been a noticeable increase of interest on the part of the pupils, all making rapid advance. The schoolgirls were quite enthusiastic over their quilt-piecing, some making an entire quilt by hand, the sewing of which would do credit to any children of the same age. They were very proud when allowed to take home the result of their labours as 'their very own.'

"A little Mexican girl was invited to visit me, and on arriving she put down a small bundle saying, 'My grandmother says I may stay with you all the time.' I did keep her several days, to her delight. I never saw a happier child than she. Julianita is an orphan and her grandparents care for her when there is no other place open. I have been much impressed with the fact that orphan children readily find a home, poor as the people are. A more sympathetic people I have never seen than these Mexicans. The majority of those I know have orphan children in their care."

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Another teacher in Colorado writes of the interest a native convert has shown in the destitute people of a neighbouring plaza, or village, where he went to sell potatoes. He said he never saw such ignorance and it made his heart ache. There

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was no school of any kind, nor could he find a book in the town. Children ran wild and the people were like animals. Once a month the padre came, the people said, to collect dues and say a few prayers, and go on. The poverty of the people was beyond description.

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A Spanish-English letter from a Mexican boy to his teacher :

"I am sorry to tell you that my Bible is out of me. One of my friends went to Kansas and he took it with him; and I could say nothing to him because he was very much affectionate to the reading of it and believe it too. But I am going to send for another one."

### HOME MISSIONS

*(Tune : Austria.)*

Goodly were thy tents, O Israel,  
Spread along the riverside,  
Bright thy star, which rose prophetic,  
Herald of dominion wide;  
Fairer are the homes of freemen  
Scattered o'er our broad domain;  
Brighter is our rising day-star,  
Ushering in a purer reign.

Welcome to the glorious freedom  
That our fathers hither brought  
Welcome to the priceless treasure  
That with constant faith they sought.  
See, from every nation gathering,  
Swarming myriads throng our coasts,  
Hear, with steady steps advancing,  
Ceaseless tread of countless hosts.

God of Nations, our Preserver,  
Hear our prayers, our counsels bless,  
Lift o'er all Thy radiant banner,  
On these souls Thy love impress;

From Thy throne of boundless blessing,  
O'er our land Thy spirit pour ;  
In the grandeur of Thine empire,  
Reign supreme from shore to shore.

—*Samuel Wolcott.*

## MESSAGE FROM THE WORD

### SALVATION

Who shall see it ?	(All flesh) Luke 3 : 6.
The author.	(Our God) Psalm 68 : 20.
The personal element.	(My salvation) Psalm 27 : 1.
To whom ?	(All believing) Titus 2 : 11.
The same to all.	(Common salvation) Jude 3.
No hope elsewhere.	(In God only) Jeremiah 3 : 23.
Where ?	(Midst of earth) Psalm 74 : 12. (Ends of earth) Psalm 98 : 2, 3.
Without discrimination.	(All kings) Psalm 72 : 11. (Poor and needy) Psalm 72 : 12, 13.
Through whom ?	(Christ only) Romans 5 : 6, 8, 9.
Who shall proclaim ?	(Messengers) Isaiah 20 : 7.
How many ?	(Many or few) 1 Samuel 14 : 6.
Special ministers.	(Priests) Psalm 132 : 16.
General commission.	(Him that heareth) Revelation 22 : 17.
The watchmen's mission.	(The Lord's remembrancers) Isaiah 62 : 6, 7.
Are there few that be saved ?	(Unnumbered hosts) Revelation 7 : 9, 10.

### SENTIMENTS

(*To be repeated after Bible Lesson.*)

"Why they have never known the way before,  
Why hundreds stand outside Thy mercy's door,  
I know not ; but I ask, dear Lord, that Thou  
Wouldst lead them now."

"The goal for the Church of Christ is nothing less than the subjection of all things to Him, 'the gathering together in one, all things in Christ, both which are in heaven and which are in

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earth.' This is God's eternal plan, and, in spite of all seeming interruptions and delays, nothing can prevent its glorious consummation."

"Let us seek, year by year, to grow into fuller realization of our responsibilities and privileges as co-workers with God. What else will make life appear noble and worth living? 'Behold, Thy servants are ready to do whatsoever my Lord the King shall appoint.'"

O God, make of us what Thou wilt;  
Guide Thou the labour of our hand;  
Let all our work be surely built  
As Thou, the architect, hast planned.  
—Henry Van Dyke, D. D.

And they that are far off shall come and build in the temple of the Lord.—*Zech. 6: 15.*

### MEMORY TEST

1. Describe New Mexico, tell how it was taken under our flag, and mention kinds and character of population.
2. Give some account of missionary operations in this field.
3. What can you say of Arizona—its greatest menace, highest need, and special claim?
4. What are the prevailing characteristics of the Mexicans in California?
5. What has been done for these people and what remains to be done?
6. What is the special work of the women of the church for these Spanish-speaking people?

**CUBA**

The Lord reigneth ; let the earth rejoice ;  
Let the multitude of isles be glad.  
Clouds and darkness are round about Him :  
Righteousness and judgment are the foundation of  
His throne.

Sing unto the Lord a new song,  
And His praise from the end of the earth ;  
Ye that go down to the sea, and all that is therein,  
The isles and the inhabitants thereof.  
Let the wilderness and the cities thereof lift up their voice,  
The villages that Kedar doth inhabit ;  
Let the inhabitants of Sela sing,  
Let them shout from the top of the mountains.  
Let them give glory unto the Lord,  
And declare His praise in the islands.

—*From Psalm 97 and Isaiah 42, as arranged in  
The Modern Readers' Bible.*



## V

### CUBA

**T**HE Woman's Home Missionary societies and other organizations with similar purpose are especially concerned with our obligations to the Spanish-speaking people upon the wind-swept islands that clamour for neighbourly help. If they cannot literally beat upon our doors, they can call through our windows, and the cry of need will not be hushed until the want is supplied.

Cuba, "the Pearl of the Antilles," is included in these studies because, for convenience of administration, some denominations place it under the care of their home mission boards, the Philippines, for the same reason, being usually assigned to the boards of foreign missions. The island is the extreme western peak of a submarine mountain range, running southeasterly for nearly two thousand miles.

The position is strategic. Key West, Florida, is ninety-six miles distant, and Yucatan one hundred and thirty miles, while Haiti and Jamaica are visible from the east. When the Central American isthmus, several hundred miles south, shall be cut, Cuba will lie in the course of the maritime commerce between the two oceans, with ample anchorage for the fleets of the world in her splendid harbours.

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Discovered by Columbus a fortnight after his first notable achievement, this island-pearl, set about with seven hundred and thirty smaller jewels upon the sapphire sea, was written down in the explorer's diary as "the most beautiful land ever beheld by human eyes." Annexed to Spain, and visited three times by Columbus after its discovery, its aborigines were found to be a gentle and peaceable people, singularly free from the vices of their neighbours near by.

Four hundred years of Spanish misrule left sad results and records. In two centuries the enslaved natives were almost entirely destroyed. Negro slaves were imported to take their places, and for two centuries poverty and misery increased under priestly rule and extortion, while the natural resources of the island were left undeveloped and the means of education were pitifully meagre.

In 1762 the English captured Havana and opened that port to foreign trade. In seventy-two years there were ten revolts against the tyranny of Spain. The Ten Years' War, beginning in 1868, cost the island almost a billion of dollars.

The last revolution occurred in 1895. The insurgents, under the leadership of such men as Gomez, Garcia and Maceo, formed a government and organized a guerilla warfare which "the unspeakable Weyler" was sent by Spain to crush. He failed to overpower the actual rebels, but he took vengeance upon the innocent, driving the

*pacíficos*, or peaceful peasants, from their little farms, and concentrating them in the towns, where starvation and massacre awaited them.

A passionate love of country fills and fires the Cuban heart. Against this patriotism, against commanders and soldiers, and the defenseless people, General Weyler set himself with a cruelty almost incredible, and soon spread almost universal wreck. Within a few months 200,000 people died in Spanish prisons.

A war of intervention on the part of the government of the United States became inevitable.

“All the lands which had once called Spain master, had passed from the hands of men who could not use them into the hands of those who could. The expulsion of Spain from the Antilles was merely the last and final step of the inexorable movement in which the United States has been engaged for nearly a century.”

“The merciful impulse of the American people” had its way. On the 11th of April, 1898, President McKinley sent a message to Congress recommending intervention. After a singularly calm and just consideration of the whole matter, and a marvellous control on the part of the people at large, Congress declared, upon April 19th, that “The people of Cuba are, and of right ought to be, free and independent,” and authorized the President to call out the entire land and naval force of the country to secure this freedom. In a few days our fleet set sail upon its mighty and merciful errand. The story of

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our neighbour's deliverance is recent and familiar history.

"Uncle Sam, having performed his first duty in the premises," writes John Kendrick Bangs in "Uncle Sam, Trustee," "another important one remained. He had rescued a helpless child from the hands of a brutal father. It now became his office to nurse the sickly infant back to health again, to start him along the road to prosperity, and to administer his property until such time as he should be able to care for his own. Uncle Sam, Neighbour, was transformed into Uncle Sam, Trustee."

The sanitary conditions of the island were desperate. Houses and highways were filled with the dead and dying, starvation stared from every corner, and cleanliness was an unknown virtue. The marvellous work of sanitation which has been the wonder of the world went forward with amazing speed. Schools were established, order was evolved out of chaos, and the island settled down to the enjoyment of peace.

The humane spirit and policy shown by the American administration in Cuba for our neighbours' uplifting, was a missionary spirit to be held in lasting and grateful remembrance. In the stamping out of pestilence, the promotion of health and comfort, the regulation of affairs, and the change of public opinion from cringing servility to an attitude of respect and affection, the victories of peace have far exceeded those of war.

Cuba was a well-organized republic, with

President Palma and a full cabinet at its head, when, in May, 1903, American troops, no longer needed for protection, were withdrawn from the island.

White, black and coloured Cubans, Spaniards, and foreigners, make up the million and a half of Cuba's present population. White Cubans, of Spanish extraction, consider themselves natives. They are the land-owners, and many were once wealthy. Under oppression they became poverty-stricken and filled with hatred towards their oppressors. Coloured Cubans are a mixture of the white and black races. Black Cubans, descended from the earlier imported negroes, are said to be more industrious than the negroes of other West India Islands. The black and coloured Cubans are the labourers. Foreigners, exclusive of about thirty thousand Chinese, are in Cuba for mercantile purposes, and form a small per cent. of the population.

The better class of creoles, or white Cubans, are said to include the finest types of manly independence and valour, and the highest types of womanly beauty in the island. They have strong traits of character, including honesty, family attachment, hospitality, a respect for others' rights, and a strong desire for the education of their sons and daughters.

#### MEDICAL WORK

The need of hospital service and general medical work in Cuba made an urgent appeal to the



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Christian sympathies of America. The sad fortunes of war left upon the island multitudes of sick, wounded, maimed and dying, and the unspeakable horrors of unsanitary conditions fostered and spread disease everywhere. But the medical work has not been largely undertaken by churches or missionary boards, but has rested with the military guardians and promoters of peace and health. In Havana alone there were, before the Spanish-American War, thirty-three hospitals, asylums, and sanitariums, but all were under Romanist control, and not one of them was abreast of the times in equipment or administration. Nurses were very difficult to obtain, and the sick were left to care for themselves, largely, without modern alleviations and appliances. Vigorous and drastic measures soon had good effect. Nurses were brought from the United States, training was provided for native nurses, manifold abuses were corrected, new hospitals built, and "the afflicted have found comfort in the arms of Uncle Sam, for which they are grateful." Says John Kendrick Bangs, "I wish no more beautiful sight than that which repeatedly met my eyes when, while inspecting various institutions, either with General Wood or Major Greble, the soft little hands of the children crept trustingly into the brawny grasp of the soldier; nor shall I soon forget the glances of heartfelt gratitude that went out from the prostrate on many a hospital cot, to those two Samaritan gentlemen whose official and personal care it has been to relieve



distress in all its forms, and to bring sunshine into thousands of darkened souls."

Perhaps in nothing has our nation more truly proved its right to the title, Christian, than in its intervention in behalf of Cuba, and its magnificent and compassionate service in the relief and restoration called for by the heart-breaking conditions in the island.

A wide-open door is now set before the churches, in hospital and dispensary work allied to the teaching of that Word which brings healing to the soul while caring for the body.

#### SCHOOL WORK

It is estimated that under Spanish rule not more than one-tenth of the Cuban children received any education whatever. In the later period, popular teaching was at its lowest ebb. Not a single public schoolhouse was to be found, teachers—always poorly paid—lived in poverty, appliances were everywhere lacking, attendance was insignificant, and illiteracy alarming.

"In less than four years, American energy has planted upon a worse than barren soil, a public school system which would be a credit to any portion of New England, and, by labour most incredible in its demands upon those who control the situation, has placed within reach of young Cubans, opportunities, the like of which have been denied their ancestors from time immemorial. In the closing days of his administration the United States superintendent of the Depart-

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ment of Education reported 3,650 teachers under its control, conducting schools in 2,800 buildings, educating, in all branches, 172,000 children."

This has been our nation's missionary work. But the Christian church has been quick to follow, and to dot the field with mission schools that are centres of light to the groping multitudes, ready to break loose from the bondage of Romanism, and longing for true light and freedom. "The Liberty Religion" is the Cuban term for the Gospel brought them by missionaries from our favoured land.

"The hope of success in religious work," writes a missionary, "is certainly with the young. In a good-sized audience lately, there were scarce a half-dozen people above twenty years of age. All listened with closest attention. The dear children everywhere are easily gathered into classes to be taught of Him who said 'Suffer them to come.'"

One of the earliest missionaries to enter Havana, Dr. J. Milton Greene, thus sets forth the importance of essentially Christian schools in Cuba:

In the wholesale establishment of public schools, no provision has been made to train competent teachers, at least two good normal colleges being greatly needed. A tendency to regard appearance rather than reality pervades Cuban society, as an inheritance, and this leads to the superficial and showy in education, as in other matters, a condition leading to the demand for private schools. Romanists are quick to take advantage of this in establishing private schools where their influence will be

paramount. There are a few schools taught by rationalistic teachers who openly profess absence of religious faith. The question is not whether the Cuban children would be educated without our mission schools, for they would be, in the majority of cases, but how?

For the conservation of what has been purchased at the cost of seventy years of struggle on the part of Cuban patriots, and by the outpouring of their blood and ours, their treasure and ours, we must continue and extend our school work. Day by day the evidence accumulates that our mission schools meet a deeply-felt want, and are largely and increasingly appreciated by the Cubans. While the American Government gave to Cuba her political freedom, it is reserved for the American church to make the liberty real and effective. Your missionaries and teachers are the true emancipators of these Spanish-American countries.

### EVANGELISTIC WORK

"The bread of the Cubans has been sadness, suffering, and starvation, but flavoured with a yearning hope that some time God would turn towards them the sympathy and protection of the great republic at the north. When at last the north came to the rescue, Cuba shouted herself hoarse with joy. History does not record an act so magnanimous as that which occurred May 20, 1902, when the United States Government gave over the government of Cuba to the Cuban people. It seemed too good to be true, but it was true. Cuba was free. But the Roman church was responsible for the horrible condition in which our government found Cuba. We shall always be blamed for long delay in speaking the word that so quickly brought about a change; on that account the American people must not forget their responsibility in helping a people which suffered long because of that delay. Our churches must recognize their obligation in helping the blind to see. Rome has still great power and untold wealth in its busy hand."

Says Dr. C. L. Thompson: "Cubans have lost faith in their traditional religion but have nothing in its place. Their relig-

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ion was too closely allied to their oppressors to survive after the oppressors' power was gone, but most of the people, especially in smaller cities and country places, are waiting—they know not for what. They have spoken their farewell to a traditional faith, and are silent in their expectation of something else—silent and hungry.”

It is the general testimony that the great lack is not of hearers, but of places in which to hear. Two hundred have been known to gather, and to listen, at a church service where there were seats for but eighty. “Most earnestly do they listen, with a strained, intent look upon their faces. Their hearts are tender, especially among the women. Their sufferings are not far enough past to be forgotten. The Gospel message can bring them the comfort they so much crave.”

The changes in Cuba resulting from evangelistic work, limited as it has been, are marvellous. The record of progress in one case runs thus:

“The audience the first Sabbath morning consisted of two coloured men and one of them was crazy. The other was converted and became a faithful member of the church which, in April, 1904, reported a membership of over sixty and an active Sabbath-school of more than one hundred and thirty.”

At another mission station it seems as if the people were ready to embrace Protestant faith “*en masse*.”

“In Cuba the tide is in our favour, while in other Catholic countries it is against us,” writes Rev. H. L. Morehouse. “I believe that we have

the grandest opportunity for mission work that we have had since the marvellous work among the Telegus. To-day is the time. Six months now will be worth six years in ten years from now. The door is wide open, let us enter."

Visiting is a vital part of evangelistic work, but as one says, when a missionary has to "instruct all the classes, with scholars ranging from four to nineteen years of age, keep house, and study Spanish," her days are full. But she adds that the work is "very encouraging, worth while, and delightful." The cry is for more who are willing-hearted and ready to be neighbour to these whose needs petition so earnestly, and whose longing hearts welcome so fervently the "beautiful feet that bring good tidings."

The principal denominations have entered this new field and the work is spreading. The blessed contagion of good cannot be hindered. "The Light shineth in darkness," and the shadows flee away.

#### WORK OF WOMAN'S HOME MISSIONARY SOCIETIES (See page 159)

#### SIGNS OF THE TIMES

A native preacher in Havana who had been praying earnestly for his mother, who was greatly opposed to Christianity, was overjoyed by the answer when it came. He was himself to receive his mother into the church, but so great was his joy and so overpowering his feeling, that he forgot the formula of baptism, and said instead, looking up with a tenderness that touched all beholders, "Lord Jesus, this is my mother."



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A young man on hearing the Word for the first time hastened home and said to his mother, "I have found what I have been longing for." He accepted Jesus, joyfully and fully, though it involved a business sacrifice. He was proprietor of a grocery store which was kept open on the Sabbath, while liquor was sold, according to general custom. But the young man gave up his business for conscience' sake and engaged in bee-culture and honey-selling to support himself and mother. He now devotes his spare time to Christian service, longing to become a minister, and, with his mother's help, conducts a Sabbath-school in a distant part of the town.

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President Palma, compelled to leave his island home thirty years ago, because of Spain's oppression, vowed that he would not return till Cuba was free. He was called from a teacher's position in New York to take the helm of the new republic and has faithfully fulfilled the trust. "He does not hesitate to express his interest in the religious development of his people, nor conceal the fact that he is himself a deeply religious man, longing most of all to have his people lifted in knowledge and virtue to the place now for the first time possible to them."

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It is good to think of the *alcalde* (mayor) of Baire, who rode thirty miles to attend our services. It is good to find an open door and attentive ears, and it is good to be a helper in carrying the Word of Life to these out-of-the-way people who have never before heard the blessed story. "Let him that heareth, say, Come."

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### MESSAGE FROM THE WORD

#### THE SPIRIT OF SPEED

Good speed.	Genesis 24 : 12.
A decree executed with speed.	Ezra 6 : 12, 13.
Deliver with speed.	Psalms 31 : 2.
Hear speedily.	Psalms 143 : 7.



Speedily prevent	Psalm 79 : 8.
Health speedily	Isaiah 58 : 6-12.
Avenge speedily	Luke 18 : 7, 8.
Go speedily —	Zechariah 8 : 21.
The King's business requires haste	1 Samuel 21 : 8.
Hasten to find Jesus.	Luke 2 : 16.
Hasten to escape	Psalm 55 : 8.
Great work hastened :	Isaiah 5 : 21, 22
The exile hasteth	Isaiah 51 : 14.
Hasting righteousness	Isaiah 16 : 5.
The coming day.	2 Peter 3 : 11, 12, 14.
The vision will not tarry.	Habakkuk 2 : 3.

Grant us the spirit of speed.  
 Thou knowest, O Lord, the need.  
 In the trodden highways, along the by-ways,  
 Where souls for the Gospel plead,  
 Do Thou send us, Lord, with Thy Holy Word,  
 For they die so fast, who have not yet heard,  
 Oh, give us the spirit of speed.

## HYMN

(*Tune : Azmon.*)

O still in accents sweet and strong,  
 Sounds forth the ancient word,  
 "More reapers for white harvest fields,  
 More labourers for the Lord."

We hear the call ; in dreams no more  
 In selfish ease we lie,  
 But girded for our Father's work,  
 Go forth beneath His sky.

Where prophets' word, and martyrs' blood,  
 And prayers of saints were known,  
 We, to their labours entering in,  
 Would reap where they have sown.

—*Samuel Longfellow.*

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### MEMORY TEST

1. Give brief account of the discovery of Cuba and of Spanish rule, up to 1895.
2. Describe the unsanitary conditions existing when the Treaty of Paris was signed, the measures taken for sanitation, and the results achieved.
3. Give present population of Cuba, with classification and description.
4. Describe the need of medical work.
5. What has been done for the education of the children of Cuba?
6. Describe evangelistic work on the island—methods and results, openings and needs.
7. Describe the work of Woman's Home Missionary Societies.

# PORTO RICO

## HERALDS OF THE KING

Send Thou, O Lord, to every place,  
Swift messengers before Thy face,  
The heralds of Thy wondrous grace  
Where Thou, Thyself, wilt come.

Send those whose eyes have seen the King,  
Those in whose ears His sweet words ring,  
Send such Thy lost ones home to bring;  
Send them where Thou wilt come.

To bring good news to souls in sin,  
The bruised and broken hearts to win,  
In every place to bring them in,  
Where Thou, Thyself, wilt come.

Gird each one with the Spirit's sword,  
The sword of Thine own deathless Word;  
And make them conquerors, conquering Lord,  
Where Thou, Thyself, wilt come.

Raise up, O Lord, the Holy Ghost,  
From this broad land, a mighty host,  
Their war-cry, "We will seek the lost,"  
Where Thou, O Christ, wilt come.

—*Mrs. Merrill E. Gates.*

## VI

### PORTO RICO

**A** THOUSAND miles from Havana, or Florida, and fourteen hundred from New York, the island of Porto Rico lies like an emerald in the Caribbean Sea. It is about half the size of New Jersey, being one hundred miles long and some forty in width. The climate is tropical, but the sweeping trade-winds make it more comfortable than Bombay, the centre of the desert of Sahara, or the City of Mexico, all of which are approximately on the same parallel of latitude. In both climate and characteristics, it is more nearly related to South America, which is but four or five hundred miles distant, than it is to our northern shores.

The natural resources are principally agricultural, and luxuriant vegetation climbs to the tops of the highest mountains. It is said that when Queen Isabella asked Columbus to describe it to her, he crumpled his handkerchief and threw it upon the table saying, "It is like that." Whether the incident is true or not, a crumpled handkerchief is the best illustration of the variegated mountain view presented by this rectangular island. It contains 3,600 square miles in its rumpled folds and supports a population of

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nearly a million, or 225 persons to the square mile, making it one of the most densely settled places upon earth.

When Columbus discovered this island, in 1493, on his second voyage, he named it San Juan, and the harbour of the present city of San Juan, he called Puerto Rico—the Rich Harbour. Through some confusion in state papers, these names were exchanged, and remained so, the island being called Puerto Rico (or Porto Rico, as government usage maintains), and the city, San Juan.

A statue of Columbus stands, a silent sentinel, upon the shore of the fine harbour of San Juan, and the six-foot walls of El Morro guard the channel over which they have frowned since 1584. Parts of the castle were a hundred years old, we are told, when the Pilgrims landed in Massachusetts Bay.

In 1508, Ponce de Leon came to Porto Rico as governor. He was so fierce, dissipated, and cruel, that we can but rejoice that he failed to find the fountain of perpetual youth, which he is said to have sought.

His bloodhounds, and more brutal soldiers, and the deportation of natives to work in the gold fields of the neighbour-island, Haiti, almost depopulated Porto Rico. When Spain's king, in 1543, offered freedom to the native inhabitants, the bishop reported but sixty left to receive the royal favour. "The white races have never felt that any man could read his title clear to land, if



he were unable to prove his claim by superior physical force."

When Columbus landed, the natives were copper-coloured Indians similar to those of North America. Negro slaves being imported to fill the places of slaughtered natives, as in Cuba, the present population of Porto Rico is descended from mingled Indian, negro, and Spanish blood. The immense coffee plantations give employment to thousands, and banana farming is exceedingly profitable, 200,000,000 bananas being shipped annually.

Porto Rico was long used as a place of exile by Spain, but in 1823 a wise governor's liberal policy invited colonists. In 1873, slavery was abolished, and the interests of the island moved upward, though with tropical deliberation.

Spanish control and misrule lasted for four hundred years in Porto Rico. American troops, engaged in the war with Spain, landed at Guanica, July 21, 1898, and six days later occupied Ponce, welcomed by the people. Spanish evacuation occurred October 17, 1898.

Porto Rico was ceded to our government by the terms of the Peace of Paris, signed December 10, 1898.

The island has a governor appointed by the President of the United States, also an Executive Council consisting of six heads of departments, who are American officers, and five Porto Ricans. The people elect the Legislative Assembly, composed of five members from each of the seven

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districts. No measure can become a law without the concurrence of the Executive Council and Legislative Assembly, together with the governor's signature.

Every town has its mayor or *alcalde*, and its common council or *ayuntamiento*, elected by popular vote, qualification for the ballot consisting in ability to read and write, or the payment of tax.

When the Americans took possession, eighty per cent. of the population of Porto Rico could neither read nor write, and but 25,000 of the 350,000 children of school age, were in school. After six years of American possession the public schools alone show an attendance of 70,000—while the enrollment of private and parochial schools may bring up the number to 100,000 scholars. "This is a record to cause some satisfaction, but not an achievement to be considered final."

Under Spanish rule, the Roman Catholic religion was supported by the government, priests holding offices and receiving state pay. This union of church and state was immediately severed according to the Constitution, when the United States took possession, and many of the priests left the country in consequence. The entire population is nominally Catholic, but, as a matter of fact, large numbers have no religion whatever. Romanism holds some of the more intelligent to a degree of allegiance, but meets elsewhere with bitter antagonism or indifference, and the opposi-

tion of agnosticism. Says Bishop James H. Van Buren,

The majority of the lower and poorer classes are living in practical heathenism. They celebrate Easter and Christmas with outlandish noises, and the carnival flourishes as a time of frolic and frivolity. Superstitious customs prevail and processions with wax images of the Saviour and His mother are common occurrences. The poorer people hear the Gospel gladly, and come in great numbers to listen to any one who can speak to them in their own language. They are eager to have their children attend the mission schools. Never was there an opportunity more rich in its invitation and its possibilities, than Porto Rico presents to-day.

#### DISTINCTIVE NEEDS

Aside from the ever-present need of loving sympathy and the human touch, the Porto Ricans need especially to be reached by missionaries in their own tongue.

General Guy V. Henry, military governor of the island in 1898, reported : "The native Porto Ricans are not disloyal, lazy, nor viciously ignorant. Taking into consideration the facts that they have lived for centuries under the yoke of foreign oppressors, and have been subjected to a rule iniquitous in the extreme, they are wonderfully moral and intelligent." He adds that the better element is as refined and cultured as the corresponding class in our own country, and upon this element the political and commercial redemption of the island must depend.

Because the Porto Ricans are thus susceptible, and the new condition somewhat chaotic, and

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formative, there is more urgent need for decided and positive Christian influence to be exercised at once, both by precept and example.

Another distinctive need is that of suitable church and school buildings. These people are under the life-long impression that outward form should correspond with inward principle. They are affected by the pomp and circumstance of Romish worship within stately walls, and amid beautiful surroundings.

“In the land where the Roman church has erected her splendid temples, it will never impress the people with the fact that we have a better and purer conception of the church, if we build poor little temporary structures. Many denominations are convinced of this and are building worthy edifices. The wisdom of a generous policy in the mission field is nowhere more apparent than in these new possessions where it might be said, if we missionaries were not there to make this impossible, that, in exchanging Spain for the United States, a religious master, though a tyrant, had been exchanged for a government that had no religion.”

In the government report upon sanitation, occurs the statement, “Public sanitation is probably the most pressing problem confronting the local authorities, and upon its solution depends, to a considerable degree, the physical regeneration of the people of Porto Rico.”

But moral sanitation for moral redemption is surely not less a pressing need and an insistent problem. A new standard must be lifted for these people, and wholesome lives that maintain

it must help to lift them towards the exalted standard.

In an "Act to provide a government for the territory of Porto Rico," it is announced, "That all native inhabitants of Porto Rico continuing to reside therein who were Spanish subjects on the 11th of April, 1899, and then resided in Porto Rico, and their children born subsequent thereto, shall be citizens of the United States and of Porto Rico, except such as shall have elected to preserve their allegiance to the crown of Spain, on or before April 11, 1899." The Porto Ricans now are "citizens of no mean country." They are our neighbours, indeed, and, in a sense, we owe them a peculiar debt. It is not ours to aid Hindus and Patagonians to become loyal and true citizens of the United States. We are under the supreme obligation to give to them as fully and freely, the news of Jesus' regenerating love and pardoning power, to fit them for citizenship above, but, in addition to this responsibility for the Porto Ricans, we, and we above all others, must help to prepare them for the place they now hold.

Alas, the need is great and pressing, and delay is dangerous, indeed, even more than deferred orders and efforts to secure public sanitation in the island.

In dealing with the problem of the administration of justice, our government found that all manner of abuses owing to the fact that fees instead of salaries prevailed, must be rectified at



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once by fixing official salaries. In this way, bribes and extortion might be abolished and confidence, sadly broken, duly restored.

The condition in the religious world was analogous to this. The solemn ordinances of baptism, marriage and burial being subject to extortionate charges by way of fees, the morals of the poorer classes fell into a low state in consequence of their inability to meet the enormous demands. They not only cast off or omitted the outward observances, but lost confidence in those who should have been their guides. It is ours now to restore confidence and lift up the moral standard by making proper forms and service independent of priestly administration and love of gain.

The need of industrial education is very great, and not the less because the Porto Ricans do not realize it. A recent writer reminds us that "these people are the product of a tropical island, and while a tropical sun is constantly sapping their vitality, a bountiful nature is at the same time attending to their few needs. With no winter in prospect there is no incentive to frugality and nothing to stimulate effort or energy. For four hundred years they have been drifting and they like to drift."

Another says: "In the country districts all that a young couple needs to set up housekeeping is a palm-tree. With this and a tin coffee-pot a young man may consider himself in a position to get married. Poles covered with the sheath



of the royal palm serve for framework of a house, and palm leaves thatch it. There is no floor to the house and no furniture save a hammock or two, woven from palm leaves. The shell of the cocoanut palm is used for holding water and for other household purposes."

We are warned by the thoughtful that "it is going to be difficult to Americanize this people by the injection of American blood, life, and energy because the system of laws under which they have been born and bred is hostile to the American code and because the people find it very hard to understand American ways, manners and customs."

After all, the supreme need of Porto Rico is the one that is not distinctive but common, even the need of the transforming power of the Gospel of our Lord, and of the Christlike patience, skill, and persistent love of the messengers who bring the Word and live it among these neighbours now near of kin, under the folds of our glorious flag.

#### EFFORTS

By mutual agreement, different parts of the island of Porto Rico, as of Cuba, have been assigned to different denominations. The general division gives the eastern end to the Congregationalists, the western to the Presbyterians, the centre to the Methodists and Baptists, the two largest cities, San Juan and Ponce, being open to all denominations. The Episcopalians have established missions in the capital and in many

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other places, and other denominations have entered the field to a less extent.

The spirit of harmony and helpfulness characterizing the united efforts of the heralds of the cross who march under different regimental colours, but are all loyal to Him whose banner over all is love, shows that everything controversial is lost in service. The Bishop of Porto Rico certainly voices the hearty feeling of all colabourers when he says to his own adherents,

It is my desire that our Church in Porto Rico should avoid antagonizing Christian people of other names. I covet the love and co-operation of all Christians, and the benedictions of the poor. We are in Porto Rico, not to criticise other people for past neglect or present methods of presenting the Saviour and His truth, but to do what we can with our advantages, to bind up the broken-hearted, to open the prison of ignorance to them that are bound, to comfort the mourners and minister of the ability God gives us, for the uplifting of the people.

The same writer lamenting the barrier of language, speaks of the finding of the key to the problem, as other missionaries, he says, have found it, in the desire of the children, and of the grown-ups, too, to learn English. They come to the services at which hymns, the commandments, the Lord's Prayer and the Beatitudes are taught in English. In getting the English lessons they covet, the workers "take care that they get the Gospel too."

The efforts of the deaconesses in Porto Rico correspond with those put forth everywhere,

under varying conditions. Visiting from house to house is one of the chief means employed to gain acquaintance with the people, grow familiar with their homes, and come close to their hearts. Along the neglected streets and in the market-places go the wearers of the white ties. The children run to meet the visitor, an American lady in such quarters being a novelty, and inside the wretched rooms the mothers put down their irons or leave their tubs to entertain the welcome messenger, while an eager crowd of unkempt children gathers at the door.

Away from the market and the principal streets, into windowless rooms where women are ironing by candle-light, though the sun outside is bright, through hall and *patio*—or court—the willing feet bear the message. The women eagerly take the Spanish tracts, though few of them can read. Sitting upon a box or broken chair the deaconess reads to the interested groups that gather about, and they tell her of their bare and bitter lives. Looking into their faces she thinks of the poverty and oppression and the superstition under which they have long been bound, and these words of the Saviour burn in her mind, “Unto whomsoever much is given, of him shall much be required.” Are those who have bread and to spare, doing all that is possible for their hungry neighbours?

Earnest and efficient work is being done in this field of our new possession, but still the cry is for re-enforcements, for “The work is great and

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large, and we are separated upon the wall, one far from another." Surely these noble ranks should be recruited, and that speedily.

### RESULTS

Not only the prospects but the results of the Porto Rican work are "bright as the promises of God." Those who have entered the open doors have found others ajar, and now there is no considerable town upon the island altogether un-reached. "I believe much in God, and I like this religion" is a testimony which is, in effect, repeated by many lips.

The confidence with which people come in their trouble, to the Protestants, marks the estimate in which they are held, compared with the Romish priests. A stranger at a mission one day made a piteous appeal for help, lest she and her four children be turned into the street. She had never attended services there and on being asked why she did not apply to the priest, replied, "Oh, the priests do not give to anybody; they expect to be given to."

Christian patriotism, cultivated by the missionaries, is growing to a gratifying extent. Here and there the effective working of Gospel leaven is witnessed by such instances as that reported from a small town, where a young man was found who reads and explains the Scriptures to his fellow-workmen upon each opportunity.

A church in Aguadilla has secured over three hundred members in three years, all, save two, re-

ceived upon profession of their faith; and out of their poverty they have contributed about four hundred dollars in a single year.

The opposition of the priesthood shows that Protestant work in Porto Rico amounts to something, and the stirring of public opinion which directs attention to missionary efforts, is a beneficent result.

Dr. H. L. Morehouse writes concerning the dedication of a new chapel in Corral Viejo in this significant fashion:

How much the erection of this house means to the community may be inferred from the fact that until we began to hold services no priest had been here for eight years, unless on some special occasion. Suddenly they became concerned and tried to turn the current running in our favour. The very afternoon of our dedication, according to previous announcement, two priests came to hold service in the house of a leading family of the place, hoping thereby to draw away the people from us. They had a small congregation compared with ours, and had scant comfort as, on their return, they rode by our thronged chapel.

Counselling patience with small results, and hopefulness for the future, Bishop Van Buren writes:

We are laying foundations. That is one reason why our work does not make a larger showing on the surface. It is important to make no mistakes in beginnings, leaving behind us work begun and abandoned because we did not sit down and count the cost. I am anxious not to waste missionary money upon unconsidered schemes. To this end I counsel patience with small results. It is better to begin small and end large



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than to reverse the process. I have never been more enthusiastic for Porto Rico nor more hopeful for the work than to-day. I believe it will prove a blessing to our country that we have acquired that beautiful island, the "Queen of the West Indies"—the "Daughter of the sun and sea." I am sure that it will prove a blessing to Porto Rico that our flag has come to stay, and surely not the least of the blessings to the people there and at home, will be the fact that the stars and stripes have been followed so quickly by the church.

### Other missionaries write:

The neglected country districts, densely populated, are becoming very hopeful fields for our work. Our little rooms in the country near Mayaguez are filled with eager listeners, and there is a constant call for more backless benches, more lamps, and larger rooms, so that the people may hear the Word of Life. What can we say to them? We dare not refuse them the Gospel. They appreciate what is done for them. . . . Cabo Rojo, near San German, is a centre of religious enthusiasm. From the initial service the hall has been crowded. It is insufficient to hold the people, though it is the largest in town. Half the audience is in the street looking in at the open doors and windows. The missionary there has eleven regular preaching stations and is carrying on the varied work with only the help of his own church members. He writes that many other fields are calling for workers and begs that help may be sent in the person of missionaries and Bible readers.

This is a *wonderful* field just now, with opportunities rich and multiplying. The moment is critical and auspicious. Never, probably, in any Catholic country, have people been so receptive to the Gospel.

I have never seen in any country, such an eager desire to pass on the good news, as is shown by our native members.

Could God's people at home know the blessings they have sent to Porto Rico through the Gospel, they would surely hasten



to double and treble their beneficent efforts for a people so needy, so receptive and so grateful. Surely we shall not say in the sordid spirit of Spain, "What are they worth to us?" but rather, "What may we, with the blessings of the Gospel, be to them?" Imperative is our duty, high is our privilege to effect the redemption of Porto Rico.

After extensive travel in the wide home mission field, John Willis Baer writes concerning this island possession:

It is my opinion that what the religion of Jesus has done for the spiritual life of this island, our government is doing for its political and commercial life, and the Porto Rican, in the rapidly developing latent power of his home, is gaining a lively appreciation of the possibilities of the future. I have no hesitation in saying that there has not come to my personal knowledge a field where God has so used men and women to His own glory, showing definite results, more certainly, than in the beautiful island of Porto Rico. From the day the Spanish flag fell from the masthead and Old Glory took its place, there has been but little opposition to the American idea, and to the Gospel of Christ. Both have been welcomed, adopted and adapted.

#### THE LAND TO BE POSSESSED

"There remaineth very much land to be possessed." Since Porto Rico became a part of the United States, the island has made unprecedented progress in all directions. On the Sabbath more people now gather in the Protestant churches than in the Catholic, but this does not mean that the majority of the million inhabitants have renounced Romanism. It does mean that of those in the island who are loyal to their church, the larger proportion are Protestant. The miserable

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life which has pressed down the Porto Rican is to be laid largely at the door of the old régime of the Spanish priest, and the natives are turning away from it. A reactionary and revolutionary change has set in.

But this is a critical time. It is prophesied that the progress of the past five years, wonderful as it is, will be far eclipsed by the advance of the next ten. This means that the opportunity is golden and the need most urgent.

The cry for help in this white field is so appealing as to be even appalling, because it represents the necessity of effort and of ampler aid.

The poor in this island are not "good Catholics" because, as they admit, they "cannot afford it." "Dollars are scarce" is the reply to the question, "Why is not your child baptized?" "I have no fine clothes," is the excuse for not attending church on feast days. "Why do you bury your wife like a dog, without having mass said for her?" is another question asked, which has brought the piteous answer, "Because I have living mouths to feed and the dead do not hunger." In the increasing light of the truth now spreading, superstition may be cast off, but unless something better is substituted, and the revolt against previous oppression followed by the persistent offer of life and love, what will be the gain?

The land to be possessed is now in the transition state which makes redoubled effort and the devising of liberal things as imperative as hope-

ful. The women of Porto Rico among the upper classes are more faithful in the observance of Romish forms, and more devoted to the worship of the Virgin, than the men, many of whom are emancipated to a degree. "We are not to imagine," warns a missionary, "that conscience-deadening belief, hurtful and age-long, is going to melt away before a few years of even prosperous mission effort. Neither are we to be discouraged at the odds of superstition and indifference against us."

The religion so long dominant, is now bracing itself against the power of Protestantism, and making its festivals more alluring. The newness of the appearance of American missionaries, is wearing off, and those attracted by hope of "loaves and fishes" must needs drop away. The encouraging fact is that their places are always filled. Now, as of old, the common people hear gladly. The point to be impressed is that the land is not yet won, and the work is but begun. "There is no discharge in this war." But the victory is assured through our All-conquering Commander and this fair and fertile island shall yet become Immanuel's Land.

#### WORK OF WOMAN'S HOME MISSIONARY SOCIETIES (See page 159)

#### GLIMPSES

"The government is doing all it can to give schools to Porto Rico, but, so far, the funds in hand suffice for but one sixth of the children of school age. The rest of the children must go

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untaught, unless Christian people come to their aid." The mission schools are full to overflowing.

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"Our reason for doing missionary work in this island is not because it is uncivilized, for it has a civilization older than our own, but it is because the form of religion which it possesses has lost its vitality and seems unable to lift the people from degradation and ignorance."

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"The national sports of Porto Rico are gambling and cock-fighting. These demoralizing practices abound in every town and village. Even little children are trained in them."

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"Woman's work is clearly defined in this island. It is needlework, and the beautiful embroideries and fine drawn-work that are shown to the admiring guest, speak of many hours passed with the needle and scissors."

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In the side yard of the first Protestant church built in Porto Rico after the American occupation, the visitor in San Juan may see a water faucet at which for one morning hour stands the sexton of the church, dealing out water to all comers. Women and children with empty five-gallon kerosene cans on their heads, have them filled, replace them on their heads and trudge off through the deep sand to their washtubs, "happy enough to know that each morning, for one hour, there is water for them which does not need to be hunted, begged, or bought, thankful that the church brings that help to the daily burdens."

Is not this a beautiful charity? Surely it is befitting that such needs should be supplied by those who have come to the island to tell of the water that springs up to life everlasting, which "if a man drink thereof, he shall never thirst."

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"Among the missionary teachers in our new possession, was one fair-haired, sweet-faced woman, so very fair and sweet that

some of her friends call her 'The Lily of Porto Rico.' She noticed one day that a little black girl kept very close to her and finally asked the child why she clung to her so. 'You are so white, señorita,' she answered, 'I thought that perhaps if I kept real close, some of the white would rub off on me.'"

The child was lovingly told how her heart could be white as snow though her skin must be always black. But is it not true in a sense most deep and sweet that "the white" of these lovely missionary characters will "rub off" in the contact with the souls they serve?

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### MEMORY TEST

1. Give some account of Porto Rico's Yesterday and To-day.
2. What are some of the distinctive needs of this field, physical, moral and religious?
3. Mention the appliances in use in the cultivation of this mission ground.
4. What efforts are being made by the American church for the evangelization of Porto Rico?
5. Recapitulate the results of this mission work.
6. Is there yet land to be possessed? Mention reasons and encouragements for continuing Christian work. What are the women's societies doing HERE?

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### POSSESS THE LAND

O let us hear the inspiring word  
Which they of old at Horeb heard;  
Breathe to our hearts the high command,  
"Go forward and possess the land."

Thou who art Light, shine on each soul,  
Thou who art Truth, each mind control,  
Open our eyes and let us see  
The path that leads to heaven and Thee.

—John Hay.



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## MESSAGE FROM THE WORD

### THE RIVER OF GOD

The river full of water.	Psalm 65 : 5.
River of pleasures.	Psalm 36 : 8.
To make glad the city of God.	Psalm 46 : 4.
Peace like a river.	Isaiah 66 : 12.
Healing and life.	Ezekiel 47 : 8, 9 (as far as "shall live").
The trustful soul beside the river.	Jeremiah 17 : 7, 8.
Broad rivers.	Isaiah 33 : 21.
In strange places.	Isaiah 43 : 19.
Deep and wide.	Ezekiel 47 : 5.
Water of Life for all.	Revelation 22 : 1, 2.

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## QUESTION AND ANSWER

### WHAT SHALL WE DO

Ah, sisters, 'tis for us to tell the story,  
For us to bid Salvation's waters roll.  
To us the alien races look, expectant,  
And dumbly lift to us the shackled soul.

Their ignorance has claims upon our knowledge,  
And shall they cry—and we refuse to give?  
Our very privileges make us debtors;  
To let them die forbids our right to live.

—*Mrs. S. C. Clarke.*

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### HOW SHALL WE GIVE

Pour out thy love like the rush of a river  
Wasting its waters forever and ever,  
Through the burnt sands that reward not the giver.  
Silent, or songful, thou nearest the sea.  
Look to the Life that was lavished for thee.

—*Rose Terry Cooke.*



WHAT IS OUR PRIVILEGE AND PRAYER

What are our fathers' deeds of praise?  
 And what, our fathers' God, are we,  
 That we, amid these latter days,  
 Are spared Thy triumphs thus to see?  
 Let Thy full river, O our God,  
 Enrich the land our fathers trod.

—*E. A. B. B.*



**WORK OF WOMAN'S HOME MIS-  
SIONARY SOCIETIES**

The Lord giveth the word;  
The women that publish the tidings are a great host.

—*Psalms 68 : 11.*

## VII

### WORK OF WOMAN'S HOME MISSIONARY SOCIETIES

As already stated, it is the aim of this book, as of the rest of the series, to present home mission work as such, rather than the work of distinctive denominations. But the story would be incomplete without a résumé of the fields occupied by the organized bodies of Home Missionary women. The following statements, approved by the secretaries of the various societies, can but awaken in the hearts of Christian women fresh gratitude for the privilege of service, as they say with reverence, "What hath God wrought?"—*Editorial Committee.*

#### BAPTIST

*Woman's American Baptist Home Missionary Society.  
Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple,  
Boston, Mass.*

#### INDIAN WORK

THE work of the two societies of Baptist Home Missionary women among the Indians and Spanish-speaking people, is somewhat interlinked, each society helping to support, for instance, the Indian University at Bacone, Indian Territory. Some idea of the dialects spoken in the various tribes represented here may be gathered from the following:

One of the literary societies gave a program, a feature of which was "Mary's Little Lamb" recited in twelve different languages. Of these there were English, German, Greek,

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Latin, and the other eight in the different Indian languages. First the verse was recited in each language separately, and then in unison. You can readily imagine the effect.

In Atoka, Indian Territory, special stress is laid on agriculture, as farming, when properly taught, furnishes an admirable outlet for the restless Indian nature. The home here is for "the neglected young and the neglected old, as well," and is blessed by the gift, from the Indians themselves, of one thousand seven hundred acres of land.

In work among the Navajoes, the missionaries of this society find, as do others, that there must be constant struggle against the prevailing sins of gambling, stealing, lying, wife-whipping, and polygamy. But already there has been time enough for the parents to see the gain in their children who have attended school, and learned there to walk the "Jesus road." One missionary writes, "Deacon Lone Wolf's daughter says, 'When we get grass money we are going to fix up our house and paint it, then we will make two carpets and I will keep house.' I said, 'I thought you were keeping house.' She replied, 'Well, I am going to wash windows and scrub, and keep things in place all the time.'" This, in contrast with the squaw of the blanket Indian, is a marked indication of progress.

From schools in Oklahoma and Montana come similar reports. "The mescal feast (heathen worship) is doomed. The ghost dance is wan-



ing." It is the day-dawn that surely precedes the glorious sunrise of the Light of Life.

#### SPANISH WORK

In Velarde, New Mexico, and in the City of Mexico, faithful missionaries are telling the story of the Cross in *patios* and tenement rooms, and weary Mexican mothers and bright-faced children listen and are glad. There are also schools under the charge of trained native teachers in other places.

#### CUBA

A well-attended school is carried on in Santiago, and already the missionaries report visible fruits from the outlying Sunday-schools. "They are bright children, promising well for the coming womanhood of Cuba." The teacher in charge reports her personal work in two Sunday-schools, a Christian Endeavour Society, and a Loyal Temperance Legion—work that cannot fail to bear fruit to life eternal.

#### PORTO RICO

The work in Ponce is with the women and children—how arduous such work is may be understood from the résumé given:

There are women's meetings, two a week; children's classes, two a week; the regular church services; two Sunday-schools each Sunday (if I were three women I would go to five Sunday-schools, as we have five each Sunday); the instruction of candidates for membership, and the house to house work. It keeps me busy always.

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*Women's Baptist Home Mission Society. Secretary, Miss Mary G. Burdette, 2421 Indiana Ave., Chicago, Ill.*

### AMONG THE INDIANS

This society supports matrons in several of the schools for Indians, and field workers in other tribes, having, in all, sixteen missionaries among seven tribes.

Two of the matrons, or school mothers, are serving in connection with the Indian University at Bacone, two in the Indian Orphanage at Atoka, and one in the Seminole School for girls, all in Indian Territory. The field workers, who give special attention to work in the homes, labour among the Cherokee Indians of Indian Territory, the Kiowa, Comanche, Cheyenne and Arapahoe tribes in Oklahoma and among the Hopi or Moki Indians of Arizona. This work is being richly blessed, and many of our dusky brothers and sisters are being led into the "Jesus Road," and are honouring Him by their simple, childlike faith.

The young women among the blanket Indians of Saddle Mountain, Oklahoma, are living a brave life-story. Their dauntless courage is not cooled by the chill atmosphere about them and the scant provision against it, for one of them writes cheerily of wearing her sunbonnet all the time in her own room, in the winter weather, but she "does not mind." From this Saddle Mountain Mission comes the story of the gift of a dollar by

an Indian towards building a new church, with the remark, "If we put it in the bank it will just stay one dollar, but if we spend it, and work, it will get bigger and bigger."

The Indian name given to one of the lady teachers is freely translated, "The-woman-who-can-do-things," and she has namesakes in every part of the broad mission field.

#### SPANISH WORK IN MEXICO

This society is exceptional in that its work on the mainland for Spanish-speaking people is largely carried on within the bounds of Mexico. It has missionaries in Puebla, Monterey, the City of Mexico, San Luis Potosi, and other places, some of them being Spanish natives of Mexico, trained in the training-school of the society, in Chicago. They work as teachers in kindergartens, and as Bible women.

A leaflet issued by this society gives the following vivid picture of what is and what may be—nay, what will be:

Dr. William Haigh gave an inspiring account of his visit to Mexico, and painted in vivid word-pictures the Mexican sisters asking and receiving hearty recognition as one with the brethren in Him with whom "there is neither male nor female." Then he told how he had gone to the cathedral in the gray dawn of the morning, and amid the gloomy shadows discerned the forms of women prostrating themselves in ignorant devotion on cold stones, muttering prayers and crossing themselves, while a priest, standing in the dim light of a taper, mumbled in Latin the morning service, which few heard and none understood. "Here," said the doctor, "I beheld a picture of Mexico

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as she has been, blinded and deluded by Romanism. Aye, a picture of Mexico as she is. For as the day was dawning in the natural world, and the sun was even then hastening his approach, so I saw there a reaching out after God, and I believe the Gospel is beginning to scatter the gloom. Aye, more. As I turned from the scene to the one of the day before, and contrasted those ignorant, degraded women with the sisters whom Christianity has made intelligent and comely, I saw a picture of the Mexico of the future, when the Sun of Righteousness shall have arisen, and when Christian light shall flood the land."

The significance of this work in Old Mexico is still further realized when one remembers that this country is "the gateway to forty millions of people farther south who speak the beautiful language of Castile."

### CUBA

In 1900, this society began work in Cuba, sending, through special offerings from young women and girls, the first "Young Ladies' Missionary." She reached Santiago November 1, and attended the church prayer-meeting the night of her landing. She found Sunday-schools and prayer-meetings brightened by the presence and voices of those who but a short time before were bowing to images and pictures. A successful industrial school was soon opened by this faithful worker. From El Caney she wrote, June, 1901, "Never had a service since the war. Not a priest in the village. Is it not foreign mission work? And there are so many of these deserted villages, and the people are willing to come to hear us."

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In December, a young woman was sent to open up evangelistic work in the province of Puerto Principe. The methods employed are exactly the same as in India or China—house-to-house visitation, assisting in the church services, reaching and helping the children, and study of the language.

Other consecrated workers sent by this society are stationed in Sonario, Palma and Manzanillo, and at least two Cuban señoritas have entered the Chicago training-school to receive preparation for work among their own people.

### PORTO RICO

The work in Porto Rico, opened a year earlier than that in Cuba, follows, as a matter of course, similar lines. "Porto Rico has been called 'the open door,'" wrote the first missionary sent out by the society, "and so it is."

The stories of missionary adaptations to circumstances, of efforts to make a few pieces of furniture in a not over-comfortable room seem a homelike apartment, of travel over plains and mountains in inconvenient and disagreeable ways but with unfaltering hearts—these should be read in the special leaflets and other publications of the society. They are the same for all workers, of whatever denomination, and there is always the heroic spirit that sees difficulties only to make the best of them, saying, with eyes steadfastly fixed on Calvary, "By this sign I conquer."



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### CONGREGATIONAL

The women of the Congregational churches carry on their Home Missionary work through state organizations, of which there are now forty-one. The money raised by these state organizations is sent to the field through the treasuries of national societies. In the work among the Spanish-speaking Americans and the Indians these four societies are engaged:

The Congregational Home Missionary Society, which assists in the support of pastors in Cuba, New Mexico and Southern California; the Congregational Education Society, which supports schools among the Spanish-speaking people in New Mexico and Southern California; the Sunday-school and Publishing Society, which plants Sunday-schools in the same localities, and the American Missionary Association, which works among the Indians and also conducts work among the Spanish-speaking people of Porto Rico.

### CUMBERLAND PRESBYTERIAN

*Woman's Board of Missions. Secretary, Mrs. Dee F. Clarke, Evansville, Ind.*

The women of this church have long been engaged in work for the red men. As early as 1898 a constitution for a woman's society was drawn up for one of the presbyteries, and this plan was adopted by the missionary societies of the three presbyteries which at that time consti-



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tuted the church. In 1819 one presbyterial society of women, without ceasing to exist as a presbyterial organization, was made the general society of the church, and the work among the Indians was immediately placed under its care. The field of this church has been largely among the tribes in the southern portion of our land, and in Illinois and the far northwest.

In 1887 the Woman's Board of Missions began educational work among the Indians in the Indian Territory. This work was carried on for a number of years, until the establishment of the government schools in that section.

### METHODIST EPISCOPAL

*Woman's Home Missionary Society. Secretary, Mrs. Delia L. Williams, Delaware, Ohio.*

#### AMONG THE INDIANS

The Navajo Mission Home at Farmington, New Mexico, had a humble beginning in a tent, but is now amply housed. "The Navajoes are a superior race," says the missionary in charge, "but they have no conception of a holy God. Our boys and girls are improving year by year, and are learning that sin is their worst enemy, and that Jesus came to destroy this enemy. They are also learning that those who do not work are of little account in this world, and that to be honest and industrious and have a home of one's own is a worthy aim in life."

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In Dulce, New Mexico, encouraging work has been wrought, and the young Indian and Mexican children are learning to lead in prayer and are being trained for future religious service.

Over two hundred services in one year, and many fruits of diligent toil show what is being accomplished in Pawnee, the oldest Indian station under this society.

Two women founded the mission in Ponca, Oklahoma, where now many young people of the flower of the tribe are upon the church roll. Other stations show similar encouraging results.

In Stickney Memorial Home, in Lynden, Washington, the girls are making progress in womanly arts, and the boys in gardening and farming. The religious outlook is most cheering.

### IN NEW MEXICO AND CALIFORNIA

The most important homes and schools for Spanish-speaking people in "the States" under the care of this society are at Albuquerque, New Mexico (Harwood Home), and Los Angeles, California (Frances De Pauw Home). There are also mission stations at Las Vegas and Tucson, Arizona.

Harwood Home has an enviable record of success, and furnishes abundant proof that there is splendid material for Christian womanhood in the Mexican girls of the far West. The missionary superintendent of the work of the Methodist church in that section bears fitting testimony to the effects of the teaching given in this indus-

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trial Home as seen in after life. "With a little change in phraseology," he says, "we can say with Whittier,

Their homes are cheerier for their sake,  
And all about, the social air  
Is sweeter for their coming.

Perhaps the spirit that animates the girls in this Home may best be shown by a quotation from a letter written by one of them to her brothers,

I am enjoying my vacation very much, but I long for September to come, for you know that I shall take up my studies again, and the harder I study the sooner I'll be ready to go out as a mission teacher. Then I shall send money to you for your education. Go to school when you can, do the best you can, and in three years I think I can teach, and then I'll educate you. I'll put you in some good Christian school, and I know you'll be two of the brightest boys in the United States.

Most of the pupils in the Frances De Pauw Industrial School come from Protestant families, although in this school, as at Albuquerque, there are many from Catholic homes. It is distinctly understood with all parents whose daughters are admitted that these are Protestant schools, and a large proportion of the girls become Protestant Christians while in the school.

These girls learn English readily, do good work in their studies and are, as a rule, good singers, being very fond of music. A girl in this school, delighted with the dainty furnishings in such con-

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trast with the wood-chopper's tent that had been her home, patted the white bed with her hands, ecstatically exclaiming, "My good bed! My good bed!" In her father's tent she had slept on the ground, in her day clothing, wrapped in a dirty rug!

### IN PORTO RICO

The work of this society is now centered in San Juan and its suburb, San Turce. In the heart of the city is located the McKinley day school, its pupils being required to attend Sunday-school as well. The need of such a school—and of many such—is understood when it is known that the government and private schools are far from sufficient to house and teach all the children of school age.

In San Turce is established the George O. Robinson Orphanage, in which from twelve to twenty Porto Rican girls are receiving the teaching and training that will enable them to make homes worthy the name, and to be leaders in the new life that is surely coming to the beautiful island.

Deaconess work is also carried on, and what this means is best told by one of the workers:

"I don't know why, but it gave me a pain in my heart because you spoke from your heart," said a poor black woman to a deaconess who had given a brief talk to a company of native people.

The deaconess sat in a great bent wood rocking-chair in the parlour of one of the best rooms in San Juan. The light was tempered by the partial closing of the high-shuttered doors

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opening on the balcony, the floor was of stone tiles, refreshing to the eye. A cool breeze blew through, stirring the tall green plants that adorned the room. A Porto Rican lady of refinement and education entered with outstretched hands, greeting the deaconess. "I come in to see you and you are so calm. There is a great quiet. I have a scratch on my arm—you pour oil on it; this is the effect you have on me."

Shameless beggary in the streets of San Juan has been prohibited. Horrors of deformity creeping from door to door or dragged in carts by interested relatives or friends are not so much in evidence as formerly, when, especially on Saturday morning, it was difficult to keep one's footing on the yard-wide sidewalks because of the procession of pitiful, repulsive mendicants.

But another form of beggary, quite as pernicious, still exists. The Roman Catholic nuns go about daily, begging from house to house and from store to store, for money to sustain their convents, putting generally "the Holy Sacrament," or "Blessed Souls" as the objects for their charity.

If a servant answers their rap at the door she is keenly questioned, and if she has the courage to overcome her superstitious fears of these black-robed, mysterious women, and boldly tell them she is a Protestant, she is bitterly reproached and reprimanded, and ordered to go to the parish priest and confess, on penalty, if she refuses to do so, of being forever condemned with the Protestants.

A Porto Rican girl of sixteen years went to the deaconess for information.

"Isadora says you say the Lord helps those who obey the commandments. What *are* the commandments?"

Among other questions frequently asked are, "What is the Bible?" "Who is Jehovah?" "Do the Protestants believe in God?"

The deaconess enters a wide hallway opening off from one of the principal streets. She passes by the dark rooms on either



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side where women are ironing by candle-light though the sun is shining brightly outside, going on to the large *patio*, or courtyard, into which the hall leads. Here she finds many women ironing, many standing at their washtubs; high overhead hang quantities of wet clothing, while under feet on the wet stones naked babies are creeping and slipping about. The women greet the deaconess pleasantly, and accept eagerly the Spanish tracts, though few of them can read.

She reads to them from the Spanish Testament, and a group of interested listeners gathers at the door. The patient, hungry, wistful faces are lighted with the new hope of a future life that takes the bitterness from their present wretched condition. They have known nothing of privacy or family life, having always lived with a large number of persons in one room. They have breathed bad air, and eaten improper and insufficient food. They have had no opportunity for education, and until a few months ago were without hope in the world.

### METHODIST EPISCOPAL CHURCH SOUTH

*Woman's Home Mission Society. Secretary, Mrs. R. W. MacDonell, Nashville, Tenn.*

#### WORK AMONG THE CUBANS IN FLORIDA<sup>1</sup>

Shakespeare says, "An honest tale speeds best, being plainly told," and so the story of Cuban and Italian immigration needs naught but fact to awaken a lively interest in those who study the conditions of our country.

Cuban immigration, in large numbers, dates from December 18, 1868, when political refugees

<sup>1</sup> By Miss Mary W. Bruce, Superintendent of work among Cubans and Italians in Florida.



from a revolution which lasted ten years sought refuge in Key West, Florida.

In 1869, Señor Martinez Ybor moved his cigar factory to Key West and remained there until 1886, when he removed to Tampa, and founded Ybor City. Oppressive taxation by the Spanish government caused many tobacco factories to be moved over to the southern portion of Florida and the people followed in large numbers. These people struggled, not only for bread, but to help the island of Cuba in the struggle for liberty. Thus Southern Florida has been closely associated with the varying fortunes of Cuba.

It has been estimated that there are thirty thousand Spanish-speaking people in Florida. In Key West alone there are six thousand, while at Ybor City and West Tampa twelve thousand five hundred are located. In addition to these foreigners there are six thousand Italians, a few Greeks, Syrians and Chinese in these two suburbs of the beautiful city of Tampa. The number of factories has increased until in 1904, there were two hundred in Tampa, which employed 12,000 operatives. The amount of wages paid to cigar makers was \$5,200,000, and the receipts for stamps in the customs were \$53,000. The output of cigars was 167,673,000.

It is impossible to speak of these people without speaking of tobacco factories, for it is in these that most find employment. Since tobacco is tobacco, one has some idea of the life of the

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worker. A few years in these factories make the operatives old men and women, not because the work is hard, or hours long, or of great oppression, because a comparison of the Florida cigar factories with mills anywhere else would reveal conditions largely in favour of the former, so far as hours, restrictions and wages go. But the people deteriorate from one generation to another. The difference between the sturdy old Spaniard and his grandson who works in one of these factories is an unanswerable proof of this assertion. These Latin-tongued peoples were all Romanist born, but the larger part have become rank unbelievers.

What has been done for these people who have come to enjoy the freedom of our country and gain a livelihood? Very little in those early years. In 1873, Dr. Charles Fulwood was moved at the sight of these "sheep without a shepherd" and requested the Florida Conference of the Methodist Episcopal Church South, to send a missionary who might give his whole time to these Spanish-speaking people. Rev. A. Vandeizer was appointed, but died from yellow fever soon after reaching the island. His dying words were, "Don't give up the Cuban Mission." There was no further effort made to help these people until 1887, when the Rev. Enrique Someillan, a converted Cuban, was appointed to this interesting field. The eloquent, devoted servant of our Master reached many souls and did a good work at Key West and later in Tampa.

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Responding to earnest appeals, the Woman's Home Mission Society of the Methodist Episcopal Church, South, began a primary school at Ybor City in 1892. This is known as the Wolff Mission school. Two years later, the society opened a second school at West Tampa. At both of these places a church, Sunday-school and League have been developed, as well as a day nursery. There were tentative efforts at schools in Key West, but nothing stable until 1898, when the Woman's Home Mission Society sent two consecrated teachers to begin work. From this effort a firstclass primary school, known as the Ruth Hargrove Seminary, with a faculty of ten teachers, has grown. The enrollment of this school in 1905 was three hundred, at least a fourth of whom were Spanish-speaking. In Ybor City and West Tampa there were two hundred and thirty-five, all of the Latin race.

A friend of Enrique Someillan's childhood became a minister of the Episcopal church, and had charge of a work in West Tampa and Ybor City until 1899, when the mission was transferred to Cuba. A Congregational church and school and a mission established by the Baptist church suffered a similar fate, for it was believed that the Cubans in Florida would return home after the Spanish-American war. But, on the contrary, larger and larger numbers come to our country, so that work must be carried forward with unremitting zeal. The Baptist church has recently reopened work in Ybor City. The Roman Catho-

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lics have a large, fine convent at Key West, which boasted last year of five hundred pupils enrolled, one in Ybor City, one in West Tampa and one in Tampa proper. The two first mentioned are chiefly Spanish-speaking, the last, English. It has not been possible to get exact statistics, but not less than five hundred are in these convent schools on the mainland.

As to the results of effort among these people we would say that the grace of God moves and changes them as it does others, and there are some shining examples of the beauty of holiness among them. The work is not easy, because there is so much to weed out before the good can spring up. We have found the surest way to be through the schools, for we reach not only the child but the whole family. One small boy in the kindergarten fell sick and lingered many weeks. His constant cry was to go back to school and finally his father brought him in his arms to the school where he enjoyed a few moments. Shortly afterwards he died and it was the Christ the little fellow had found in the school who soothed the mother-heart and in time brought the whole family into the church.

The opportunities and methods of work are wide and varied. The women are reached largely by visits to their homes, for they go out but little, save the large number who are in the factories. Boys' clubs, night classes and other social functions give access to the young people.

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The work in Florida has contributed largely to that in Cuba, and to-day eighty-five per cent. of the Cuban preachers of all denominations on the island first heard the gospel in Key West or Ybor City. Knowing these things "we thank God and take courage."

### PRESBYTERIAN

*Woman's Board of Home Missions. Secretary, Mrs. Ella A. Boole, 156 Fifth Avenue, New York City.*

### INDIAN

To name in detail the various schools and other lines of Indian mission work carried on by this society is impossible in the present limits of space. In class-room and industrial work most efficient service is rendered, and evangelistic effort, including the holding of Sunday-schools, and public services, is by no means neglected. "In almost every mission and school," says a recent writer, "there has been special interest, and from many have come reports of remarkable manifestations of the Spirit's power in the conviction and conversion of souls."

The training of Indian boys and girls who are to make their support by tilling the soil and engaging in the ordinary avocations of life is sure to tell for marked good on the next generation. The principal Indian schools maintained by this Board are in Oklahoma, Indian Territory, Arizona, California, Idaho, Montana, New Mexico, South



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Dakota and Utah. As typical illustrations of the work and its value, we quote the following :

“The Henry Kendall College, Muskogee, Indian Territory, has a regular college curriculum, a high standard of scholarship, and its Bible work is exceptionally excellent. Almost every tribe in Indian Territory is represented among the students. This has been the scene of Mrs. Robertson's labours in translating the Scriptures into the Creek language.

“The Training and Industrial School for Pimas and Papagoes, in Tucson, Arizona, consists of Homes for boys and girls, a laundry, a carpenter-shop, superintendent's home, a ranch cultivated by the boys, and class-rooms where creditable work is done. In addition to the ordinary industries of a large institution of this kind, the boys have had the contract for street-cleaning in Tucson, doing the work satisfactorily and, with other work for citizens, bringing to the school a revenue of from one to three thousand dollars a year.

“The work among the Nez Percés, in Idaho, has not only influenced that tribe to a marvellous degree, but has extended to neighbouring tribes to whom these Christianized Indians have sent missionaries. This work was begun by two sisters, the Misses McBeth. For many years before she was ‘promoted,’ one of them conducted a theological training-class, which is still continued by the other. In 1904, nine native ministers, trained by Miss McBeth, were in charge of promising fields. Although partly paralyzed,



this devoted woman made her little home a centre of helpfulness for seventeen years. There the young men gathered for instruction and the women came to be drilled in housewifely arts. The whole village shows the refining influence of this home."

A most interesting line of work under the control of this Board is that for the Assinaboine Indians at Wolf Point, Montana. So interested are the Indians themselves in this school that they have assumed the entire support of their children in its boarding department.

In Good Will, South Dakota, the very name of the place is significant of the attitude of both teachers and taught. Although their children could be educated in the government schools without cost to their parents, there is a large Christian element in the community that prefers to pay in order to have its children under religious influences.

The Indian homes in the vicinity of the mission station in Shem City, Utah, have shown such remarkable transformation—keeping pace with lives equally transformed—as to render this "one of the most interesting stations under the Woman's Board."

#### SPANISH-SPEAKING PEOPLE

Perhaps no better proof can be given of the value of the work done for Spanish-speaking people under the auspices of this society, than the statement that twenty Presbyterian churches

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in New Mexico and seven in Colorado have been the direct outgrowth of its mission schools.

Here, as elsewhere, it is emphatically true that the missionaries, by whatever board commissioned, work with constantly interlinking lines of service. The first school opened, at Las Vegas, was later transferred to Albuquerque, under the name of the Menaul Training-school (for boys alone). One of its latest outgrowths is Pierson Hall, a building erected to meet the needs of the training-class for native evangelists, and commemorating an honoured name in the annals of the society.

Fine boarding-schools for Mexican girls are located at Santa Fé and Los Angeles, and about twenty-five day-schools are maintained in New Mexico and Colorado. The opportunities for this work of Christian education are practically unlimited. A Mexican, asked if the priests would not oppose the public schools, replied, "Yes. But what of it? The world is moving and we must move."

### PORTO RICO

While the work of the woman's board in Porto Rico is comparatively new, it is full of promise. Two large schools have been established in Mayaguez, and several in smaller towns.

Among the most effective aids to the progress of Christian citizenship in Porto Rico must be mentioned the hospital work. Luke, the beloved physician, must travel with Paul the Apostle

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upon the missionary journey. The "Jesus way" is the healing of suffering bodies as a means to reach sin-sick souls. All the mission boards recognize this necessity, and also the openings in Porto Rico, but not all have been able as yet to improve the urgent opportunity.

The hospital in San Juan, largely the gift of the young people's societies of the Presbyterian church, is typical in kind and illustrative as to work. It is built on the cottage system, and consists of four buildings—dispensary, administration and charity, the surrounding porches being connected by bridges.

The morning office-hours in the dispensary are begun by short Scripture reading and prayer. Patients are encouraged to come early, and often they overflow the waiting-room. A still shorter service is held before the afternoon office hour. The dispensary clerk sells Bibles, Testaments and Gospels, and many buy.

The medical work grows daily. People come from surrounding towns to be treated. If able to pay, they are charged moderate fees, the lowest being ten cents. If too poverty-stricken for this, medicine and care are given freely. Most of the patients have a self-respecting wish to pay for service, the principle having been clearly inculcated from the beginning. Those who have no money often bring vegetables, fruits, and other eatables and usables. One of the first cases made payment by bringing a chicken, and some bamboo sprouts to plant on the hospital grounds. The

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burden and blessing in this work are continually increasing, not only in the healing of bodies but in the cure of souls.

A training-school for nurses promises to be of great value. Most of the instruction is given in English, which Porto Rican girls learn to speak surprisingly well. They are deeply interested in the studies, and make excellent progress. It is not unusual to see those of the nurses who are Christians reading the Bible to their patients after finishing their work.

### CUBA

The work in Cuba is mainly educational and evangelistic. Schools have been established in Havana, Guines, Sancti Spiritus, San Nicholas and Nueva Paz, and Sabbath-schools and young people's societies organized, with great prospects for good. Petitions are constantly being received for the opening of new work.

### PROTESTANT EPISCOPAL

*Woman's Auxiliary to the Board of Missions. Secretary, Miss Julia C. Emery, 281 Fourth Avenue, New York City.*

Woman's missionary work in this church is so in-woven with that of its general missionary society that it is impossible to separate them. No workers are doing more heroic service, or spending themselves more freely in the Master's serv-

ice. The "United Offering" made triennially by the Woman's Auxiliary is the source of untold help and cheer on many a mission field.

The arrangement of fields differs materially from that adopted by other societies, the Philippines being included in the home and Cuba in the foreign. The work in Alaska, which is largely among the Indians, will be presented in a later volume of this series.

### THE INDIAN FIELD

From the Indian mission stations come the same tidings of progress amid difficulties that have already been reported by other denominations. Special attention should be directed to the work in a field not entered by others, that in Florida, among the "little remnant of between four and five hundred Seminole Indians," in "the mysterious fastnesses of the Everglades and the boggy and ever-varying trails through the Big Cypress Swamp region." "Here good and faithful souls, beyond society and civilized pursuits, have consecrated the remainder of their lives to the work of civilizing and Christianizing" these people, and "whatever the trials, troubles and disappointments are, they have not flinched nor even wavered in the determination to give their lives." Truly the age of heroes is not past!

Among the Navajoes in Arizona, the Shoshones, Arapahoes and Bannocks in Idaho, in Minnesota, Wisconsin, the Dakotas, Oklahoma, Indian Territory, Utah and California, there are mission



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stations, schools and homes under the care of the missionary societies and workers of this church.

### THE PHILIPPINES

For the last four years, since the consecration of Bishop Brent, in 1901, as Bishop of the Philippines, important work has been done in the far-away archipelago. Besides the establishment of churches and schools, settlement, and dispensary and deaconess work have received much attention. Here, as elsewhere, the fields are "white to the harvest."

### CUBA

A new impetus has been given to the work of the Episcopal Church in Cuba, through the consecration of the first bishop, a few months ago. The ministrations of the church are being steadily sought by and gradually extended among both English and Spanish-speaking people. The missions, now numbering about twenty, have doubled since January, 1905. Among the most promising enterprises are the schools for Cuban children in Havana and Guantanamo, conducted by American and Cuban women workers.

### PORTO RICO

"Short of helpers" is the familiar word that comes from this island. "In labours manifold" might well be added. By special gift from the Woman's Auxiliary, a rectory has been secured at Ponce, and a school at San Juan furnished for one hundred children.



REFORMED CHURCH IN AMERICA

*Woman's Executive Committee of the Board of Domestic Missions. Secretary, Mrs. John S. Allen, 25 E. Twenty-second St., New York City.*

The Woman's Executive Committee of the Board of Domestic Missions has its allotted work among the Indians. Geographically, this field lies in southwestern Oklahoma, and embraces three stations, the Colony, the Apache, or Fort Sill Mission, and the Comanche Mission. The first of these is the older and the better developed. In the Comanche Mission, the hereditary chief, Periconic, and the former leading medicine man of the tribe, Nahwats, are earnest members of the church. In spite of difficulties, those who live among these Indians are convinced that this is but "the valley of transition, and that already this staggering, half-paralyzed mass of humanity is gaining its foothold, and moving forward." Many have been reached through the great annual camp-meetings, attended by both Apaches and Comanches.

The work among the camp Indians, or those not connected with the schools, is beset with obstacles and is very slow. Nevertheless, God has given His servants favour in the eyes of those hardest to reach. Superstition and suspicion are yielding, and the missionaries are received as true friends, which gives opportunity for "the onset of love." Little by little the power of God's Spirit is breaking these pagan ranks.

## 186 Indian and Spanish Neighbours

The Mohonk Lodge, a philanthropic and industrial institution, built by funds given by the Mohonk Conference, while not under the direct care of the Reformed Church, is directed by two of the missionaries of this denomination. In one year the industrial department paid the Indian women for their beadwork nearly \$2,500, and it stands ready to give every willing Indian woman a self-supporting industry. "Hand in hand with this," writes the missionary, "have gone the care of the sick and patient attention to the varied needs of our child-like people, so that we take pleasure in attributing to this branch of the work a generous share of the success with which God is now crowning our mission."

## IN CONCLUSION

“ Which now of these, . . . was neighbour unto him ? ”

## IN CONCLUSION

“Of making many books there is no end” but each must come to its conclusion some time. In such a study of opportunities as this, unless the readers come to a conclusion which is to them the beginning of better practice, instead of the end of precept, what shall it profit?

“Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.” “Master,” we ask, “which is the great commandment of the law?” He answers, “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself.” Truly, “If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?”

The second commandment gives us the measure of neighbourly love—“As thyself.” “All that a man hath will he give for his life” and the Lord Jehovah did not dispute the word, although it was Job’s accuser and His own arch-enemy that said it. How much, then, will one give for his neighbour’s life—not only “that which now is, but that which is to come?” We dare not, cannot be indifferent. We must decide and do.

## 190 Indian and Spanish Neighbours

“He that is void of wisdom (margin, destitute of heart) despiseth his neighbour.”

As a people we are not of these scorners, destitute of heart. We gratefully acknowledge “the good Hand of our God upon us” as a nation, in that He has made us a help and channel of blessing to our neighbours, whatever the hue in which His image has been cut.

Whatever the wrongs of the Indian in the past, through legislative errors, and lack of the love that beareth and hopeth all things, the Red Man’s Burden lies upon our hearts to-day as never before. In spite of the bondage of habits riveted by mistaken policy and neglect in teaching, the Indian is now to be prepared for Christian citizenship. It rests with God’s people of every name to hasten this work, for law will not avail without Gospel, too.

“Who is my neighbour?” He lies, robbed and wretched, upon the Jericho road. Said a thoughtful man, “It is not true neighbourliness unless you take the trouble to go across the road.” Certainly it is easier to cast a glance of compassion, or toss a coin in passing, but now let us cross over to our red neighbour with “oil and wine and our own beast,” to set him thereon and bring him to the inn, there to go security for whatsoever more is needed for his recovery.

It remains also for us to prove to our new island citizens that “Better is a neighbour that is near than a brother afar off.” There no time now to lose in comment or criticism. To us much has



been given, in our heroic past, of holy privilege and present advantage and of us much will be required. We are not to "call our rich neighbours" to the feast, but to "remember the words of the Lord Jesus how He said, It is more blessed to give than to receive."

The midnight knock of our beseeching neighbour  
We will not fail to heed.  
No selfish ease, nor dread of homely labour,  
Shall leave him there to plead.

The love of Christ divine, now intercedeth  
For him before our door,  
And we will rise and give him what he needeth,  
For God hath blessed our store.

And "Inasmuch"—that Voice above all other  
Repeats the tender plea—  
"As ye do minister to this, My brother,  
Ye do it unto Me."



## COLLATERAL READING

First in importance as collateral reading are the various periodicals and leaflets published by the Home Missionary Boards. Many schools—especially those among the Indians—publish papers that are worth consulting.

Government reports contain much that is helpful and interesting concerning both the Indian and Spanish races. The reports and other publications of the schools at Hampton and Carlisle present certain phases of the Indian problem not found elsewhere.

### INDIANS

- Wah-kee-nah and Her People. G. P. Putnam's Sons. \$1.25.  
Our Little Indian Cousin. L. C. Page & Co. 60 cents.  
On the Indian Trail. Fleming H. Revell. \$1.00.  
Algonquin Indian Tales. Fleming H. Revell. \$1.25.  
Ten Years' Mission Work among Indians at Skokomish. Pilgrim Press. \$1.25.  
Condition of Mission Indians of Southern California (and other leaflets). Indian Rights Association, 1305 Arch Street, Philadelphia. 2 cents.  
• A Century of Dishonor. Little, Brown & Co. \$1.50.  
Ramona. Little Brown & Co. \$1.50.  
A Chronicle of Conquest. Lathrop. \$1.25.  
Onoqua. Lee & Shepard. \$1.00.  
Heroes of the Cross in America. Fleming H. Revell. 50 cents.

### SPANISH-AMERICAN

- Uncle Sam, Trustee. Fleming H. Revell. \$1.00.  
At Our Own Door. Fleming H. Revell. \$1.00.  
Cuba and Porto Rico. Century Co. \$3.00.  
New Born Cuba. Harper. \$2.50.

## 194 Indian and Spanish Neighbours

Our Little Porto Rican Cousin. L. C. Page & Co. 60 cts.

Porto Rico. Harper. \$2.50.

Under Our Flag. Fleming H. Revell. 50 cents.

The New Era in the Philippines. Fleming H. Revell. \$1.25.

Latin America. Fleming H. Revell. \$1.20.

Story of a Mexican Ranch. American Baptist Board. \$1.25.

Missions and Modern History. Fleming H. Revell. 2 vols.

\$4.00.

In volume I. The Emancipation of Latin America.

In volume II. The Going of the Spaniard.









